December, 1931

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# UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

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The Opened Door

*By Zelia M. Walters*

That They Should Know Thee

*By Katharine V. Holste*

## HEALING THOUGHT

*At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:*

**In His name I claim the healing power of the Holy Spirit, and I am made whole**

## PROSPERITY THOUGHT

*At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:*

**In His name I claim the riches of the Holy Spirit, and I am in all ways prospered**

*These statements are to be used from*
December 20 to January 19
*For further explanation of these thoughts turn to page 70*

# UNITY

*Devoted to Christian Healing*

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
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# The Opened Door

**A Christmas Story of Long Ago**

*By ZELIA M. WALTERS*

DARUS could remember well when he had first become aware that he was a cripple. In babyhood he had been shielded so constantly! Oh, the yearning pity of his mother's eyes as she brooded over him, her beautiful little lad with the twisted feet! His father had wealth, and slaves had been hands and feet for the child. He was carried wherever he desired to go. Gifts were showered upon him, playmates were brought to him. So he grew to be eight years old, and hardly knew that he could not use his feet as other boys used theirs.

One day a rainbow spanned the sky after a brief flashing shower. It was an amazingly bright rainbow, and the end seemed to rest upon the hillside just beyond the garden wall. The boys that were at play with Darus started up.

"There is a rich treasure buried at the end of the rainbow," cried one. "Now it is so near that we can go and get it."

They raced down through the garden, flung themselves over the wall, and scrambled up the rough hillside. Darus sprang from his couch to go with them.

"No, no, little master," said the slave Eglon, restraining him with a gentle hand.

"Let me go, I want to find the rainbow treasure."

"You cannot run as they do, little master. Come, I will carry you."

"I will not be carried," shrieked the child, shaking off Eglon's hand.

But when he tried to run, his twisted feet sent him sprawling on the marble pavement.

He did not weep when Eglon picked him up. He

sat on his cushioned couch, turning over this terrible new knowledge in his child mind.

"I cannot run like the other boys," he said at length. "It doesn't matter. I have good times, and some day I shall be healed."

"Yes, yes, little master," said Eglon eagerly. "Your father has even now sent for a great physician. Some day you will be healed."

Tears dripped through Eglon's words. He loved the child, as did all who came in contact with him.

The great physician came and went, his nauseous magic potion having had no effect on the lad.

If Darus laughed less than formerly, he was not embittered. His smile was as sunny as before. He was as considerate of all who came near him, he was as generous with his possessions. He became more thoughtful. There would be long periods of silent brooding, and then he would ask searching questions.

"Why am I lame, Mother, when Marcus and Verrus are not?" he said.

"It is the will of the gods, beloved."

"But why did the gods do such a cruel thing to me? I never offended them. I lay offerings on their altars when I go abroad with Eglon. Why should they hurt me so?"

"Child, I do not know. Perhaps some one of our forefathers sinned grievously."

He turned that over thoughtfully, but his straight child's mind could see no justice in such a thing.

WHEN Darus was fifteen his father went to Judea, as a Roman official, under the governor. He was at once judge and dictator over an outlying region between Jerusalem and Joppa.

Young Darus was all interest in the change. The sea journey was a thrilling adventure. He was interested in the sullen Jews who received his father. Why? why? why? his questions went on all the day. Why did the men who rowed the ship have to be chained to

their benches? Why did Romans rule over the land of the Jews? Why did the Jews hate the Romans?

The elder Darus sighed. "The boy grows womanish, bound as he is to his couch. He pities these slaves, and these frowning Jews."

It was true. Young Darus looked upon the wretched with a brother's eye. And now, as never before, he longed for the use of his feet. The Roman's villa was set on a fair Judean hillside, and on clear days one could see the distant sea where it rolled, in blue majesty, up to the rock-bound coast. If only he could get out and explore the hills, if only he might visit the glorious city of Jerusalem! Even the tiny clustered villages visible from the hillside must hold something of adventure and interest.

In the third year that the family lived in Judea, Darus the elder died. And, the estate having shrunk to meager proportions, Darus and his mother decided to keep the villa on the hill rather than go back to Rome. There was enough for their living, but nothing to spare for extras. The slaves were sold, all but Eglon, who was so much a part of the family that it seemed impossible to do without him. Tertia's jewels too went to the market place. Darus had moments of bitterness as he saw the family treasures carried away.

"If I were a man instead of a useless clod," he cried, "I would go out and conquer the world for my mother."

"You are my own beloved, and worth a thousand of the Roman soldiers," cried Tertia passionately. With her love for her son was mingled her resentment at his affliction. But for the twisted feet, Darus was such a splendid man!

ON A HOT summer day Darus sat reading from a scroll of ancient times. He was scholarly—to a degree unknown among gentlefolk. His father had been rather ashamed of Darus's erudition. A patrician should not waste his time with books and writing! Leave that to the scribes, who were usually slaves. But

Darus had learned reading and writing from Eglon, and now these arts were his chief delight. The books had not been sold when the jewels and silver and gold plate had gone. In the tablinum were two large chests filled with finely written scrolls. And Darus himself was writing other scrolls. Whenever his Jewish neighbor Joseph called, Darus would question him until he began to tell tales of the past grandeur of the chosen people. These tales Darus was committing to writing. He already knew the stories of the patriarchs, the sojourn in Egypt, the journey through the wilderness, and the conquest of the Promised Land. Chiefly Darus was interested in the prophets and their promise of a Messiah that would come to bring liberation. When would the Messiah come? Darus wanted to know.

"Soon, soon!" cried Joseph passionately. "Never have we groaned in such bitter slavery as now; no, not in the days of Egypt. And our wise men see many of the signs being fulfilled. Who knows, we may live to see the day. Indeed, there is talk that He has come. There is a neighbor over the hill, an old man named Reuben, who was present in Bethlehem many years ago, and he tells a strange tale of shepherds who came, babbling of angel messengers, and seeking out a little baby born in a stable that night. He, they said, was the Messiah. But that can scarce be, for the years have passed, and He has not established His kingdom. Yet, stay; there are tales of some wonder-worker out of Galilee, and some are claiming that He is the Messiah. I do not believe it. For when the Messiah comes, the Roman will be ground in the dust, and the glorious kingdom of David will be established again."

IT WAS of such talks as this with his friend Joseph that Darus was thinking, as he sat with the scroll before him that hot day.

Upon the floor of the atrium came the sound of

running feet. Eglon stood before the young man, panting for breath.

"Master!" he cried. "There is a man who makes the lame walk."

"I fear me, Eglon, you have been listening to idle tales. No one can make me walk. He would have to supply me with new flesh and bone, which none but God can give."

"This man can. He says He is a son of God."

"There have been many who claimed to be sons of the gods."

"Nay, but this one says He is the son of the most high God, the one that these Jews worship. And He can heal the lame, even the grievously lame like you. Master! Master! I saw one who was healed, one who says his hand was withered. It had never grown beyond the size of a child's hand, and there was no power in it. This man bade him stretch it forth, and it grew whole and strong and sound like any man's hand."

Darus's heart seemed to hesitate in its beat. Was there indeed a wonder-worker? Could there be healing for him after all? Long ago he had resigned hope. What if there were still hope?

"Eglon, are you sure? Is it not just an idle tale? I think such a thing as this has never been."

"Master, if you will give me leave, I will bring the man to you."

"Aye, do so, Eglon. I would know more of this."

THUS it happened that a strange gathering met on the open portico before the marble-paved atrium the next day—strange, that is, for a Roman's house. For the guests were all Jews, several of them people of humblest station. Joseph came, for Darus had sent a special messenger for him. The traveler who had been healed, Simon, by name, was there, fairly bursting with eagerness to tell his news. Reuben, the old Hebrew, who was of David's line, and who had been in Bethlehem for registration that night some thirty

years ago, came also. Others were just humble neighbors, for the story of Simon's healing had spread over the countryside.

Simon talked long. He told of his healing in every detail. He told of the others that he had seen healed. But, most marvelous of all, he told of the teaching of the Wonder-worker, for he had followed Him about until He left the city of Samaria, and took His way northward. In those days, when books and written notes were few, men depended on memory. Simon could repeat whole sections of the Wonder-worker's discourses, almost word for word. And such new teaching!

The audience listened, motionless, until Simon finished and leaned back against a pillar. Then the questions began.

" 'Love your enemies'! Are you sure He said that?" asked Joseph.

"He did indeed," affirmed Simon. "As for me, I do not see how that may be done, but He said it. How shall a Jew love a Roman?" Then with quick courtesy he glanced at the host. "Your pardon, sir, but you know there are indeed few Romans like you."

But Darus had scarce noticed.

"Did He indeed say that God is like a father, seeking an erring son?"

"He did in very truth, though I cannot see how the most high God should ever seek us."

"BUT THOSE who were healed—did you really see it happen?" asked Darus. The strange doctrines could wait until later. The thing that he wanted to know about was the healing.

"Sir, I was one of them. This right hand of mine was as the hand of a babe. It had never grasped aught in my life. From the wrist it was withered and useless. I saw Him give sight to a blind man, and then I edged through the crowd until I stood before Him. I was afraid then. I could say naught. I only held up my arm, from which the withered hand dangled.

"He said, 'Believest thou that I am able to do this?'

"Now, that was a hard saying. I scarce could believe, and yet I had seen the blind man leaping, and shouting, 'I see! I see!', so, keeping that fast in my mind, I said, 'Yea, Lord.'

" 'Stretch forth thy hand,' He said to me.

"And I did, and look you, here it is."

"If I can find Him He may heal me," said Darus in a choked voice.

But Matthat asked a question.

"Think you He would heal a Roman?"

"Ah-h!" said Joseph. He loved this Roman neighbor as his own brother. But would the Jewish Messiah minister to those of the hated oppressor nation?

But Simon cried quickly, "Yea, He will heal Romans. His disciples told me of it. There was a Roman centurion whose servant was ill unto death, and this Wonder-worker healed him with a word, being far from him. And there was a Syrophœnician woman, and others of whom they told. Sir, if you come to Him, there is no doubt that He will heal you. But you must believe. That He asks of all who are to be healed."

"What must I believe?" cried Darus.

"That He is able."

"But how could I do else when I see the healed before me?"

"But there are those who will not believe, even though they see the marvels taking place before their eyes."

"I believe. I believe now," said Darus. "Think you He will come this way again?"

"Yes, oh yes! His disciples say He does naught but walk about the land, teaching and healing. But as for me, I long for the day when He sets up His kingdom. Now I can take my sword in this good right hand and fight for Him."

THE GROUP dispersed, still talking of the wonders of which they had heard. Not one but had a prayer

to make to the Wonder-worker if He should ever come that way.

Darus mused: "When He sets up His kingdom, how can He minister to all the towns of Judea? That is too much for one man. He should have deputies to carry His magic to all parts of His kingdom, else some of His subjects may fall ill, suffer, and die while He is absent. I should like to carry His teaching and His magic to the ends of the earth. Perhaps He will let me be His representative to the Romans. Oh, I shall beg Him to let me serve Him after I am healed."

For a few days hope ran high. Then the wonderful story began to sink into the background of Darus's mind. It was just one more story of magic, like the old tales of the gods. The world would go on as it had. There was no release from one's heavy burdens.

BUT SOME months later Darus heard again the beat of running feet. His heart leaped, as if some power had touched him over a long way.

"Master, master," cried Eglon, not waiting until he reached the house. "The Christ! He is on the way to Jerusalem. He will pass on the highroad beyond the hill. Come, master, come. Already the whole countryside presses up toward the highway."

Darus arose. With the help of a cane he could hobble short distances, at the cost of pain and weariness. It was a long way to the highroad, but, with Eglon to help, someway he would get there. And when he came back, he would stride along, free and strong, like other men.

He called back a message to Tertia, and the two set out. It was true that all the countryside was hastening to the road. A blind man, led by a child, passed. "Hurry! Hurry!" he kept urging. "He may pass before we get there." And in their haste they were soon out of sight. Indeed, every one passed the halting two, and soon they were mounting the hill alone.

Under a wayside tree some one lay, a heap of sod-

den misery. Darus, breathless with haste and spent with pain, could not pass that by.

"Woman, can I help you?" he said.

The cloak was thrown back, and the face of Esther, the wife of Joseph, looked up at him.

"Ah, Darus!" she cried bitterly. "If you could but walk you could help me indeed. Our babe is dying, and just as I became assured that no power on earth could stay his fever I heard that the Christ would pass on the highroad. I wrapped the child in my cloak, and started. But the way is long, and I can go no farther. When Joseph returns, how shall I tell him that his son is dead? O God of Israel, have mercy upon me!"

Darus had known bitter moments before in life. Once a lovely young maiden, whom he could have loved, had looked at him, and averted eyes of pity. He had thought there could be nothing bitterer than that. But now—his friend's beloved little son lay before him. Esther had removed the cloak, and Darus could see that the child was dying.

"He will be dead before he can reach the Healer," whispered Darus's thoughts. "Even if I should give up my chance, there is no hope for him."

The mother hung over the child in speechless agony.

"I will go!" she cried at length. "I will carry him. Surely God will give me strength."

She staggered to her feet with the child in her arms. But in health he was a big, lusty child of five. Esther's frail strength was unequal to the burden, even though her love drove her on. She faltered a few feet—and sank down again.

"Carry the child to the healer, Eglon," said Darus.

Eglon's eyes entreated. But Darus pointed steadily to the child. Eglon took him up, and went on in haste.

DARUS struggled on until he reached the summit of the hill. A mile away down the hill the highroad to Jerusalem wound past. He could see the cloud of dust that covered the throng. Already it was passing

the place where the roads joined. Somewhere in the midst of that cloud walked the Healer, who could have made him straight and strong. He had lost his chance. He stretched out his hands, and cried, "Christus! Christus! Have mercy on me."

From somewhere in the stillness about him, it seemed as if a voice answered.

As Darus lay spent on the hilltop after the Healer had passed he felt peace come over him. That voice! What had it said? He couldn't have told. But someway it bade him take hope and courage. His one opportunity of healing was not gone. Somewhere, somehow, he would meet the Healer, and grow straight and strong. It was a conviction within him. He sat up. He even felt stronger. He could have risen and hobbled farther. But there was no need now. The Healer had passed along on His way to the city.

And now the people were coming back in groups. The healed! Oh, one knew them, for their faces shone! The once blind man walked with tears of joy streaming down his face. His little son looked at him in awe. He hardly knew his father, whom he had been used to lead by the hand.

There came the three for whom Darus waited. Esther, shaken so she could not speak; Eglon, walking wearily behind her; the child, running and dancing ahead. Joseph's little son was well.

Darus leaned on Eglon's shoulder and went home. On the few occasions that he went abroad he was used to the lowering looks and the whispered curses of the Jews. But what had happened to the people? Today no one scowled or cursed.

"Look you!" cried a Jewish youth. "The lame man should have been carried to the Christ. Why did we not think of him? The Christ would not say we have done well. When the Christ passes this way again I will bring my comrades, and we will carry this man to Him."

AS HE sat on the portico that night, watching the stars rise in the heavens, Darus dimly sensed a thing that this Christ had done—greater even than the healing of poor stricken bodies. If He was destroying hate and making all men brothers, why, what need of the Elysian fields of the Roman gods, or the heavens of the Jews? Darus was stirred with feelings and thoughts too mighty for expression. This Christ, what was He? More than a Jewish prophet, more than a wonder-worker? What then?

Tertia was weeping on her couch. Her darling son had lost his chance of healing. Eglon could not speak. His master should have been walking about tonight. But Darus felt no despair.

Joseph came next day. The stern, repressed man was broken by emotion. His voice failed when he tried to speak of what Darus had done. He arose to go. "The God of our fathers be thy comfort and exceeding great reward," he said.

"Do not grieve, Joseph," said Darus calmly. "I have come up to a closed door. But there is a key that opens the door. Of that I am sure. I must find the key."

DAYS and weeks passed. The neighbors gathered almost daily in the portico of the Roman villa. And ever the talk was of the Christ. Those who had pressed near Him for healing would tell of His look and voice. Those who had walked behind Him, listening to that amazing teaching, would tell of His words. The Christ had merely walked through this hill country, yet had left His mark forever on every life there.

"If He will but become king, then the glory will return to Israel," cried young Amos passionately. "Think if we had a king who could heal our ills, feed us on heavenly bread, and even raise us from the grasp of death!"

"But," said Darus, "why can we not accept Him as king, whether He sits on the throne at Jerusalem or not?"

"We'd have to follow His doctrine," said Joseph thoughtfully. "That would not be easy."

"It might be easier than following our own willful ways, which always end in disaster," said Darus.

"But He will be a king," said old Reuben. "I mind that, when the Magi came to Bethlehem, they said, 'Where is he that is born king of the Jews? for we saw his star in the east, and are come to worship him.' It would seem He was sent of God to be a king, and God's word does not return unto Him void. I mind it was about this time of the year when the shepherds said they had had a vision of angels. And, hearing their talk in the streets, I followed along with them, and saw the Babe as He lay in His mother's arms. Yea, and I saw the Magi too, strange, dark men on their camels. And they knelt and worshiped this speechless little Babe. And the gifts they brought Him, enough for a king's ransom!"

"When I see Him I shall give him a gift," said Darus. "I have a costly jewel that belonged to my fathers. He shall have it to grace His crown. I give it in thanksgiving for my healing."

"But Darus, thou art not yet healed."

"Ah, but that is only until I see Him face to face. Does not your own prophet say, 'Offer . . . the sacrifice of thanksgiving.' This will I do. I give thanks beforehand for my healing, and I too will bring a precious birthday gift to the King."

BUT MORE time passed before Darus saw the King. His faith might well have faltered with the pain of the delay. Sometimes the rumor would run through the hills that He was coming. For indeed He continued to journey to and fro through the land. Once two of His disciples who were making a tour, preaching and teaching, came and looked upon Darus, but they could not help him.

Then one day Joseph came in with shining face.

"The Healer will be in Jerusalem for the Passover,"

he said. "I have it from a traveler who crossed His way and He went toward Jerusalem. Now, Esther and I go up to the Passover to give our sacrifices in the Temple in thanks for the healing of the child. You shall come with us, Darus. Eglon can get a beast for you to ride upon. And you can travel with us, and eat and sleep in our encampment."

A surge of joy swept through Darus. He knew that this was the thing that he should do. He had been shy of going into the crowds of the great city alone, but with Joseph all would be easy. He made his preparation with the eagerness of a child. At times he felt as if he were already healed, as if he could get up and run and sing. But he never really tried. Not yet had "the door" opened. Eglon bought a stout donkey, and made the simple preparations. They need not carry food. Joseph's servants would see to all that.

ON A SPRING morning they started. The little cavalcade moved slowly, for only Esther and her child and the lame man rode. The others walked. Up over the hills they passed, and out onto the highroad. Here they were joined by others. As far as they could see the road was filled with little groups of people with their faces turned toward Jerusalem. Darus, who had not been away from home since the family had come to Judea in his childhood, enjoyed the throng. But soon he saw a difference. At home, all who passed were his friends. Here, many looked at him and scowled, and muttered about the Roman. But even that did not damp his eager interest in the animated scene.

"They have known hateful Romans," he made excuse for the unfriendly ones. "When they know me they will see that I am filled with good will toward them."

At night the crowds surged into the fields. Camp fires burned and family and neighborhood groups gathered around. The smell of cooking arose on the air. Hungry children clamored for food. Calls went

out for those who strayed. As far as one could see, the little fires starred the dark, and around each was gathered a group bound together by love.

"Life is good," thought Darus. "When I am healed I shall make some great thing of life. There's something in life that tends toward God."

On the morning that Darus and his party entered Jerusalem, they stood aside on the narrow way, and made room for some one who was approaching.

"It must be a ruler," said Joseph, lifting his son to his shoulder, so that he might see the procession.

The people ran and shouted. Palm leaves and garments were spread in the narrow, dusty way.

"Hosanna; Blessed *is* he that cometh in the name of the Lord."

A thrill of excitement shook Darus. He painfully hitched himself up to the step of a house. A man was riding alone in a cleared space amid the shouting throng. He rode a donkey. His head was inclined a little as though He were in deep thought amid the shouting. Darus needed no one to tell him who this was. It was the Healer, the Wonder-worker, the Christ. He was riding as King into Jerusalem. Perhaps the new kingdom had begun.

WHEN the crowd had thinned a little, Joseph's party went on its way. They meant to sojourn in the house of Joseph's uncle until after the Passover.

"Darus," said Joseph, in low tones, "is your jewel safe? I am fretted about it when we are in these crowds. There is always a riffraff that joins these throngs, solely bent on plunder."

"It is safe," said Darus. "Tomorrow I shall give Him my gift. Tomorrow I shall be straight—as other men are."

The Passover preparations were complete when the party came into Joel's house. In the large family room the table was set for the ceremonial feast. Weary as he was, Darus would not retire to the couch pointed

out to him. He wanted to watch the Passover feast. With the ready courtesy of the high-class Hebrew, Joel invited the stranger to recline at the table with them. But with equal courtesy Darus declined a share in the intimate family ceremonial rite. He wanted only to watch from a shadowy corner. He listened with attention when the story of the first Passover was told to the children of the family, so that they might keep ever in mind the story of God's dealings with their fathers.

Even when he had gone to his couch Darus could not sleep. The city streets seemed to be full of noises. Once a man passed, weeping, the heavy, difficult sobs of a repressed man. Darus shivered with some undefined sense of disaster. Again a wailing cry rang down the quiet street: "Woe, woe, woe to Israel! She has rejected the Son of God."

"Not I, O God," prayed Darus. "I am His man forever."

Before day broke the entire household was aroused. The noises in the streets forbade sleep. Joel went out to see what had happened. He returned in a few minutes.

"This Jesus of Nazareth has been arrested and taken before the priests. They have condemned Him for blasphemy, and He has been delivered to Pilate for judgment."

Esther fell to weeping. "He is the Son of God. He called back my child from the very portal of death."

The men talked quietly, with an effort at being judicial. "They say He has done many wondrous works! But I do not know. I have not seen Him, but no man ought to claim to be the son of the Most High. That indeed is blasphemy. If He is innocent, no doubt He will be released. But He must cease such wild talk."

THE MEN went out as soon as they had eaten. The women kept close together and whispered as if in

the presence of death. Even the children hung back from play. No one noticed Darus. He went into the court, where he could be alone. Eglon brought him news from time to time. His world was tumbling about his ears. On this day he was to have been straight like other men. On this day he was to have enrolled under the banner of the Christ. But the Healer was in prison. A mob was clamoring for His blood. His friends were scattered, hushed, afraid. The Christ was scourged. He was condemned. He was walking the hard way to Golgotha. He hung on the cross. And when Eglon came in to tell this, Darus fell on his face on the hard pavement. Forgotten were his own loss and sorrow. He cried out to God to have mercy on this One who had been so rich in mercy toward others.

The rest of the day passed in a blur of misery. He heard them talking of the rending of the veil, of the darkness over the day. Eglon came and begged him to eat. He shook his head. Half fainting with sorrow and exhaustion, he passed into stupefied sleep. All of the next day the city seemed waiting for something. It was the Sabbath, and the city naturally ceased from its labors, but the hush was deeper than a Sabbath quiet. People, meeting, could talk of nothing but the Christ that lay in the sealed tomb in the garden. No one suggested what might happen, and yet there was a feeling that this thing was not done.

SOON after dawn of the first day of the week an electric whisper ran round the city. Darus, waking early, heard running feet. Though he had not known it before, this was the street on which John Mark lived, and some one ran to bring the news to the sorrowing disciples, who had tarried in that house.

"He is risen! He is risen!" said the intense voice under the window, as the messenger met some one.

Darus sat up on his couch. Who? There was no need to ask. Someway Darus was not surprised. He felt that he had known all along that this would hap-

pen. You cannot kill a son of God.

How the city hummed with it a few hours later! A hundred fantastic stories flew from lip to lip. Few believed.

"His disciples have stolen Him," said Joel positively.

But Darus smiled. He knew. When he learned where the Healer had gone he would seek Him, and claim the straight body that he had longed for all these years.

Faithful Eglon kept bringing in the news. The disciples claimed to have seen the Christ, but no one else had. Made bold by his love, Eglon at length approached one of the disciples to ask where the Christ might be found. To his amazement he found that even the disciples did not know. The Christ appeared to them strangely, when they were gathered together, and the doors were all shut. But when He went away none knew where He had gone.

JOSEPH and Esther and their party returned home. But Darus would not go with them. He knew that they had quite given up hope, and they thought that the tales of the Christ's appearing were but the excited imaginings of the credulous disciples. But deep within Darus was the conviction that he would yet meet the Healer, and be straight like other men. Besides, there was his gift, and his desire to enroll under the banner of the Christ. Surely there were things to do, now that Christ had conquered the great final enemy. Joel gave the gentle Roman the freedom of his house, but Darus would stay no longer. He bade Eglon find lodging for them. And Eglon, who hated the city, took a little house near the Mount of Olives. Thither he conveyed his master, and the two rejoiced in the quietness, and shady coolness, which reminded them of home. But they were like birds of passage, poised ready for instant flight. When they heard where the Christ sojourned, they would leave at once and come to Him.

The days passed. They were filled with rumors. "Lo,

here!" and "Lo, there!" said one and another. Twice they started out, and twice turned back. Then Eglon heard a rumor that the Christ had appeared in Bethany. He started out by himself to verify it.

"If it be true, O beloved master, I shall return in haste, and you can ride swiftly to Him. If I see Him I shall beseech Him to wait for you."

But Eglon returned next day crushed by despair.

"My master, all is lost. I found Him. He was upon the hillside, talking to His disciples. But before our very eyes He seemed to rise in the air, and disappear from our sight. He said, 'Lo, I am with you always, even unto the end of the world,' and then He disappeared. I cannot understand it. But the disciples assured me that we should see Him no more."

Again and again Darus made Eglon repeat every detail of that scene, every word that had been uttered.

WELL, hope was dead, then. The Christ had gone away into some mysterious heaven, and Darus would go lame all his days. But, though reason told him that, hope would not die. It kept raising a shining head and looking at him with smiling eyes as if it knew some lovely secret thing. And Darus, instead of consorting with black despair, smiled often, and hummed bits of songs as he sat under the olive trees that shaded the little house.

"Master, do we return home?" said Eglon.

"Not yet," said Darus. "There is a thing we must do first."

But he did not know what the thing was. He was like one who waited for a voice.

He sat one day outside the cottage, reading from a scroll that Eglon had bought for him. All day he had had a sense of some brooding presence. The air was filled with expectation.

A voice called to him—from the pathway before the cottage.

"Master, master, may I come in?"

A beautiful girl child, hobbling upon a crutch, stood there.

"Yes, yes, child, come in and rest."

She came in and sat upon a bench. Her little breast was heaving from the haste that she had made.

"Are you the Christ?"

"No, no, child. How could you think that?"

"I'm looking for Him—to heal me. He healed my cousin Ezra. They said He might be found in the Mount of Olives. You look like they said He looks. But perhaps you are His disciple. They say the disciples can heal too."

"I am His man, certainly. But, no, not a disciple. I know I cannot heal you. You see, I am a cripple. I too was seeking Him for healing."

He paused. How should he tell this child that hope was gone?

"The Christ has gone away," he said gently.

"When will He return?"

"I know not if He will ever return."

"But we need Him—you and I."

A tear brimmed up, and rolled down her cheek.

Darus bowed his head. "Christ, we do need You; why did You go away?" he thought.

A BIRD twittered among the olives. Far off a child laughed at play. The lame child leaned back, spent with her hurry. Nothing moved in the garden.

"Open the door!"

A voice spoke clearly to Darus. Yet he knew that the voice was from within. The lame child had not heard. Her eyes were closed. Darus looked about. The only door was the one let into the garden wall a few feet from where he sat. The inclosed olive grove behind the wall was free for his use, but he had seldom entered it. Life surged up strongly in his heart. There was something behind that door. Had the Christ returned?

"Come," he said, "let us go into the garden."

She took his hand without a word. He must limp slowly, but he could support her that little way. The latch lifted under his hand. The door swung open. The garden was empty. There was no shining presence waiting under the trees.

"Christ, Christ, where are You?" he prayed—aloud.

"Lo, I am with you always, even unto the end of the world."

It was the voice within him, speaking as clearly as if the Presence stood beside him.

"Christ, this child. This little one—who has come seeking Thee. Grant her healing, O merciful Christ!"

The wind rustled the olive leaves. A bird twittered comfortingly to her young.

"Oh, master, I am healed," the child said quietly.

He looked. She ran across the garden lightly on tiptoe.

"Give thanks to the eternal God," he said in a muffled voice.

"Thank You, God, thank You, God!" caroled the child.

"Master, where are you?" came Eglon's voice from the cottage.

Darus passed out of the gate. But Eglon's scream halted him.

"Master, you walk. Your feet are straight. You have met the Christ at last. He must have been in the garden."

Darus looked down. His feet were straight. He stood upon them easily as any other man might do.

"Yes. The Christ was in the garden," said Darus—hardly above a whisper.

"Master, did you give Him the jewel?"

"Eglon, I have given him all. I am His man. And He has laid a charge upon me. We must be about His business now. He said to me, 'Open the door.' And this thing I must do—for those who think that the Christ is gone."

# *Is There*
# A
# SANTA CLAUS?

*In 1897, Virginia O'Hanlon, then eight years old, wrote to the editor of the New York Sun, pointing out that some of her little friends had claimed that there was no Santa Claus, and asking the direct question: "Please tell me the truth, is there a Santa Claus?" This was answered in the following editorial, which has become one of the classics of American literature*

VIRGINIA, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of Truth and knowledge.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas, how dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no

Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment, except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You tear apart the baby's rattle and see what makes the noise inside, but there's a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God, he lives, and he lives forever! A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

# Casting Out Demons

*By CHARLES FILLMORE*

YOUR attention is called to the 1st chapter of Mark, beginning at the 21st verse, which reads, according to the "Twentieth Century New Testament":

And they walked into Capernaum. On the next Sabbath Jesus went into the synagogue and began to teach. The people were amazed at his teaching, for he taught them like one who had authority, and not like the teachers of the law. Now there was in their synagogue at the time a man under the power of a foul spirit, who called out:

"What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

But Jesus rebuked the spirit:

"Be silent! come out from him."

The foul spirit threw the man into a fit, and with a loud cry came out from him. And they were all so amazed that they kept asking:

"What is this? Strange teaching indeed! He gives his commands with authority even to the foul spirits, and they obey him!"

And the fame of Jesus spread at once in all directions, through the whole neighborhood of Galilee.

As soon as they had come out from the synagogue, they went, with James and John, into the house of Simon and Andrew. Now Simon's mother-in-law was lying ill with fever, and they at once told Jesus about her. Jesus went up to her and, grasping her hand, raised her up; the fever left her, and she began to wait upon them.

In the evening, after sunset, the people brought to Jesus all who were ill or possessed of demons: and the whole city was gathered round the door. Jesus cured many who were ill with various diseases, and drove out many demons, and would not permit them to speak, because they knew him to be the Christ.

Jesus here represents the *I* in man, the self, the directive power, raised to divine understanding and mastery over sense. This realization of man's dominion and mastery over his lower nature is part of what is termed in Scripture dissertation the "new birth." Jesus represented man in the "new birth," and His experiences are typical of the experiences of all who develop the new state of mind, which is called the Christ, or superconsciousness. In this higher state of mind man has authority and dominion over sin, sickness, evil, and all conditions of mind and body that have their source in sense consciousness.

Each of these places and these people represent some mental attitude of the man who is in the throes of the "new birth." Capernaum means "repentance." It represents an attitude in the individual in which he is ready to change his mind. It is typical of any man who has lived in the outer realms of consciousness where materiality reigns, but now has come to realize that there is another realm interior thereto wherein he acquires an acquaintance with spiritual Truth. This is entering the synagogue.

A Jewish synagogue was a little chapel, where any one could go and listen to the law read out of the Hebrew Scriptures, or, if he was a rabbi, he could read out of the law himself. There was a constant stream of people going and coming in this synagogue, and it fitly represents the mental realm of man. In the "new birth," or regeneration, the rebuilding of your consciousness begins in this synagogue, or mental realm.

The Sabbath day is that state of mind wherein you rest from your outer work; you cease your daily occupation, and give yourself up to meditation or study of things spiritual. The Sabbath day is also an attitude of mind in which you relax your outer consciousness; you let go your thought about material things, about the affairs of daily life, enter into the stillness of your consciousness, and begin to think of God and His law. This Sabbath day is kept any time you enter

into your spiritual consciousness and rest from thought about temporal things. Then you let go of the external observance of days, because every day is a Sabbath day to you when you retire into Spirit and begin the worship, or consideration, of spiritual things.

JESUS read out of the Scripture "as having authority, and not as the scribes." In Luke it is stated that He read from Isaiah, and concluded with, "Today hath this scripture been fulfilled in your ears." The meaning of this is that when we go into the spiritual state we find a law that demands fulfillment in us of all that has ever been written about spiritual man.

To free his mind from race and hereditary thoughts, man must proclaim his freedom and his authority. He should say, "I want you to listen to me. I have listened to you long enough. I have been subject to all kinds of thoughts. I have thought that I had to do this because I felt that way, and I had to do that because somebody said that that was the way a man should do; I have had to obey what was written in the medical books and in books of jurisprudence, and to follow all kinds of human precedent and custom. But now I am entering into a new world. I am, instead of looking outward for my authority, looking within, and there I find that all power and dominion is mine."

One who reads out of the law "as having authority" has an understanding of his birthright. He knows that he was not put into a world and loaded down with a lot of laws, conditions, circumstances, that would make him miserable. God did not give man that kind of inheritance, but He did give him dominion and power. When Adam was put into the Garden of Eden, he was told that whatever he said about the conditions there would come to pass. We are now returning to the Edenic state and are again taking on the real man, with a proper concept of our power and authority.

Every step that man has made in external dominion has had its origin in dominion over himself, and we can

never be masters, we can never have power over the elements, until we have power over our attitude toward the elements. We shall not be subject to the heat and the cold or to electrical conditions and mental conditions when we have developed within ourselves the power of Spirit in control of our emotions, appetites, and passions. The world is new to every man; it is a world particularly individualistic, because we group our ideas with original freedom. Every character, like every grain of sand on the seashore, is a little different from every other character.

So, you will find in your work in coming into the knowledge of your soul that you are a little bit different from every other soul. It is the delight of God to see souls develop originality in character. Then, do not try to be like other people, but be yourself. Do not copy anybody. Be continually asking God to show you how you may become His original only-begotten son.

THROUGHOUT the New Testament are instances of Jesus' and His disciples' casting out demons, devils. Metaphysicians in this day are constantly asked: "What are these devils?" "Are there evil spirits?" "Is there such a thing as obsession?" Our answer is that these "demons" and "devils" are all conditions of mind, or states of consciousness, that have been developed through the creative power of man used in an unwise or an ignorant way. If you are using your creative power in thought and word in an ignorant way, you are bringing forth egos or personalities of like character. The mind builds states of consciousness called egos, and they locate in brain and body and possess or obsess the thinking mind. If the thoughts have been good, the man is pronounced a good man, and he is harmoniously balanced. If his thoughts have been evil, and he has given himself up to the flesh, he is called evil, or sometimes "devil." Both the good and the evil are found in the unregenerate man. But in the "new birth" the evil and all its works must be cast out.

Jesus was casting the demons of sin and evil out of Himself as well as others. This is the work of every overcomer.

Not all "overcomers" are courageous and brave. Like the Children of Israel in the wilderness, many of them wail because the way seems hard. They say, "I find within myself evil emotions and sensations. I am, if I am not watching myself, moved by my appetite or my passion to do things that I know are evil. What shall I do? What shall I do?"

You are to follow the Christ. You are to enter into this synagogue, this mental realm of yours, and begin the process of elimination. These "demons," all these error states of mind, are first to be put out by speaking the word of authority to them.

Many persons want to know all about the outer law before they have found the inner law, and they are in a constant state of inquiry. You can never know or understand the conditions of the race until you know the conditions of your own mind, consciously and subconsciously. Consequently it does not really matter whether obsession is true, whether there are devils in the air or in the earth or in anything. All seeming errors will disappear in the sea of nothingness when you have cast out of your mind the demons of anger, hate, jealousy, lust, and the legions of devils that infest personality.

THE IMPORTANT lesson for us is that God has given to us power and authority, through Christ, over all errors in mind and body. "That ye may know that the Son of man hath authority on earth to forgive sins." Through your Christ mind forgive your own sins. You are not subject to the demons of sin, sickness, or poverty when you enter into the consciousness of your Christ dominion, and command them to depart. You can cast out all these evils, you can cast out that weakness, you can cast out that ignorance, you can cast out that fear. Fear is one of the greatest devils that we

have to deal with. I know persons who are afraid of God. They quote, "The fear of Jehovah is the beginning of wisdom," and believe it literally. Put that god of fear out—he is a devil. God is love and He never put fear on any of us. God does not ask us to give Him servile worship. All that God asks is that we seek His law, and keep it. Some people are so afraid of God that they have no realization of their sonship to Him. Do not spend all of your time in prayer. Do not think that you are surrounded by a law that you will be punished for breaking. If you have made an idol of the law, break the idol. I had rather be a smasher of idols than a worshiper of idols.

Then rise up in your dominion, remembering that you are a son of God, and put out every one of these errors, these evils, and the hard conditions that have followed their entrance into your consciousness. Proclaim: *"By the power of my spiritual word of authority I say unto you, fear, anger, appetite, passion, come out of me!"*

But you ask: "Is this one treatment all that is necessary to do the work?" That depends on the size and strength of the demon. Jesus Christ seems to have repeated these lessons many times. He healed the sick at Capernaum, and He crossed the sea into the wilderness, and He healed there; He healed in all the villages, and they brought people to Him from every part. When He healed Simon's wife's mother the whole city was gathered at the door.

This means that, when you begin this healing process in yourself, all your thoughts rush in and ask to be healed. The whole man, the whole mental realm, your whole body, is crying out for the cleansing power of your healing word expressed in the authority of the I AM. Repeat the treatments as often as necessary. When the disciples could not cast out the demon, Jesus told them, "This kind can come out by nothing, save by prayer [*and fasting*]." Fasting is denial, and prayer is affirmation. This means that we should continue in

both our denials of error and our affirmations of Truth until the error disappears, and Truth prevails.

You will never receive this cleansing power until you rise up, until you lift up and set free the evil conditions that are so strenuous in making you believe that they are real. We are told in this lesson that, when Jesus went into Simon's house, there He found Simon's mother-in-law sick in bed with a fever. Fear and anger working in a negative base will produce fever. Rebuke with authority the error and lift up the consciousness, and you will be healed. Jesus took hold of her hand and lifted her up, and all at once the fever left her, and she began serving them.

DOCTORS tell us that fevers are caused by germs, and these germs work on people who are in negative or depleted states of vitality. A depleted state of mind will lower the vital energies. Get run down in your mind, get a little discouraged and tired, and pretty soon the whole life force in you runs down below normal and the microbes begin tearing down your cells, which is fever.

Jesus suffered not these demons, or these errors, to speak. You will find, as you begin the elimination of the demons in your mind and body, that they want to talk. If there is anything that the devils like to do it is to tell you how bad they feel, and how bad they are, and you—it is a strange thing, but they will talk right through your mouth. You do not realize it, but these demons will use your voice, and you will be telling your neighbor next door how awfully bad you feel on account of the weather. And you will be reciting on the street, and wherever you are, probably, the error side of the proposition—how awfully hard times are, and how you have to save your money, and how sick the children are, and what an awful condition your husband is in, and so on, and so on. This is all visible evidence that you are possessed or obsessed by demons.

But when you get the wisdom of the I AM authority,

you do not allow the demons to say a word. Put the lid on every one of them; and if one of them jumps up inside of you and begins to tell about his condition, say at once: "That is one of those demons. I am not going to let him talk through me." Then say: "Peace, be still; come out of him. I am going to have a real man here. I have been making a foolish, ignorant man long enough. Now I am going to create a living man, a man of authority, a man of dominion, a man after God's idea. I am a son of God. I am going to represent God in my creation. My mind is henceforth to be the mind of a perfect man."

Keep before you always that perfect image and likeness which you are; think about yourself as perfect, and speak only words of perfection. Think only thoughts of perfection, and the dominion and power of Christ will appear in you. You will be glorified, and God will express Himself through you. You will be in realization the only-begotten son. If the demons do cry out, they will say, "You are 'the Holy One of God.' " This cry is error's recognizing that you are Truth, and when error does that your mastery and dominion are assured and the demons will surely come out of you.

*We celebrate at this season not the birth of Jesus in the cradle or the manger of Bethlehem quite as much as the birth of Christ in our own souls—this birth of Christ in our own souls which reveals to us our divinity—the fact of our being which reveals to us that our Elder Brother was a glorious exemplar . . . that He was what He said He was, the Son of God. This Christ is being born in our hearts today, and so we are realizing our own divinity. And until this birth takes place, all the celebrations of the birth of Jesus are merely ephemeral, superficial.*

—W. JOHN MURRAY

# Flowers of the Narcissus

*By ALBERTA FLANDERS*

"GO, FRIEND. Thou hast a loaf of bread. Sell half of it, and buy the flowers of the narcissus, for bread nourishes the body, but the flowers of the narcissus feed the soul," chanted a monk in an open-air play in Hollywood Bowl.

The crescent of seats, roofed by a sky of midnight-blue, star-spangled, curved into shadows of the night. Scent of orange blossoms budding on the hills came to us. Faint and far away, sensed if not heard, throbbed the strong pulse of the ocean.

Fit setting for a spoken drama, drawing to a close with the muted chanting of the monk.

On the stage the shadows deepened, faded. The play was over.

A moment, enthralled, the audience paid to the performers the ultimate tribute of silence. Then applause thundered; lights flashed on; actors were recalled. There was movement—people leaving their seats; hum of conversation; laughter.

Members of our party—Joan and I, our escorts, and friends lately come from the East—mingled with the crowd that was pouring from the amphitheater.

As we drove homeward—quietly—for we were profoundly moved by the spectacle of a religious pageant, replica of one first given hundreds of years ago, Lilla asked a question.

"Joan, is it necessary to feed soul as well as body, or is it merely something satisfying, which one enjoys doing?"

"When a person feeds soul he feeds body as well," replied Joan. "It is erroneous to think of soul and body as separate entities. Body is objectified mind (soul); therefore what feeds mind feeds body."

While Lilla considered Joan's reply, Mr. Powers,

a typical business man from New York, put another question: "Can you suggest a practical way for a man to go about the matter of feeding his soul, Joan?"

Smiling a little, perhaps because the question was characteristic not only of Mr. Powers but of a class that he represents, she made answer, "I'd recommend that a man study and read much."

"Study what? Read what?"

"Metaphysical literature."

"Spoken like the student of Truth that you are," I commented, and Joan continued: "It is a demonstrable fact that one can actually feed one's body on words of Truth."

"That's a startling statement," said Mr. Powers.

"How can it be done?" queried another man. A Texas ranger, accustomed to an out-of-door life and broad, open spaces, he carried in his eyes the look of one who walks with God. I wondered if his question were instigated by a desire to compare methods with our friend, Joan.

"The law of the comeback—karma it is called in Sanskrit—explains it," said Joan.

"Tell us how you apply the law," begged the Texan.

SAID JOAN: "Sooner or later a person's thoughts, deeds, and words come back to him—and with an accuracy that is amazing. To one with a highly developed spiritual consciousness the comeback is swifter than it is to one functioning on a lower plane. But always it is active, a boomerang. What a man sows—that shall he reap.

"So closely connected with this law as to seem almost a part of it is another—the law of multiplicity. What a man gives out comes back to him—multiplied. Hence if, through the mediums of reading, study, and the spoken word, a man saturates his mind with health he possesses health to an ever increasing degree. The law of karma, plus the law of multiplicity, works to that end. And what is true of health is true of pros-

perity, happiness, what not. Man has fed mind and body."

"A law works conversely," mused Lilla.

Joan agreed with her. "That is why we have persons in the world starved for many things besides food—spiritual things like love and happiness and beauty. Karma works for them to produce a dominant and negative thought, entertained, not destroyed."

A few minutes our little party pondered Joan's remarks. With another characteristic reaction, Mr. Powers broke the silence that fell. "It is a beautiful and highly idealistic theory—selling bread to buy flowers. But I wonder if it's sound. It doesn't seem common sense to me."

"I realize that, to a person uninstructed in the principles of Truth, it might not appear sensible," Joan conceded. "But Truth students understand that in reality a child of God knows no lack—he wants for neither bread nor beauty. Both are his by divine right, waiting only the activity of thought, act, and the spoken word to bring them into physical manifestation. When he limits himself in his thinking or feels it necessary to do without one or the other, he is really denying the power of divine principle, always harmoniously functioning in human affairs, to produce abundantly of 'every good gift and every perfect gift.' "

"BUT IF a man doesn't know that or, we'll say, if he hasn't accepted it as Truth, does God punish him for ignorance?"

"By no means," answered Joan. "God never punishes. It is the law that takes vengeance. Unconsciously transgress the metaphysical law and you bring suffering upon yourself as a natural and inevitable consequence of the working of the law. And the more a man knows the greater his responsibility. A person who understands spiritual law and fails to live up to his understanding suffers deeply."

"Then you would suffer more than I for an infringe-

ment. Wouldn't you, Joan?" asked Mr. Powers.

"Inevitably," Joan agreed. "And it would be outpictured in one form or another in my body or affairs as ill health, lack, or some other form of inharmony. Should I feed my soul on poisoned orchids instead of flowers of the narcissus, then ugliness in place of

*Thou didst leave Thy throne and Thy kingly crown,*
*When Thou camest to earth for me;*
*But in Bethlehem's home there was found no room*
*For Thy holy nativity.*
*O come to my heart, Lord Jesus!*
*There is room in my heart for Thee.*

—EMILY E. S. ELLIOTT

beauty, becoming physically objectified, taking on solidity and shape, would appear in my life."

"Does everything start as a mental concept, Joan?" asked Lilla.

"Yes. Man first sees mentally his joy or sorrow, failure or success. Then, from scenes set in his own imagination, that which he has pictured appears as a circumstance or condition in the physical world. The laws of mind are exact, and, as in natural or civil law, obedience precedes control. Obey the law of gravity and it serves you, transgress it and you bring disaster upon yourself. So it is with the law of electricity and other natural laws.

"With civil law it is the same. Tonight, obeying traffic regulations, we are making a comfortable transit through this city. But what would happen if you refused to stop right now, Mr. Powers?" Joan asked when a red light flashed on for a boulevard stop.

"Naturally, I'd get into trouble of one kind or another," Mr. Powers replied.

"And it would be your fault, not God's punishment or even man's. It would be the exact working of an exact law."

Under light shed by a street lamp we could see Mr. Powers smile. "I think you've proved your point, Joan," he said. "Anyway, you've given me something to think about."

THE RED LIGHT changed to green and we passed along. One of the roadside flower stands that gayly dot California streets came into view. Halting his car before it with a word of apology, Mr. Powers got out and went up to the stand, returning with an armful of spring flowers—narcissuses—which he divided among Joan, Lilla, Mrs. Powers, and me.

"The bloom will fade," he remarked, replying to our delighted thanks, "but I've a feeling that the words of Truth that our young friend here has spoken tonight may live on with each one of us. How about it, folks?"

"Aye," the Texan answered, his thought voicing ours. "Mental flowers of the narcissus—to nourish our soul and then objectify in our life."

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—*Jesus*

# A CHRISTMAS GREETING

*By* VIVIAN YEISER LARAMORE

Behold the star, the wondrous star
That leads to Christ-in-you!
The wise have followed from afar
And found the promise true.

Oh, let the bells in rapture ring,
And peace its joy impart,
For He is come who shall be king:
The Christ-in-every-heart.

Upon this day His love supreme
Relights the inner flame,
And we who walked as in a dream
Awake to know His name;

For He is here whom we adore—
Oh, happy thought and sweet!
Forever and forevermore
The Christ-in-you I greet.

# "That They Should Know Thee"

*By KATHARINE V. HOLSTE*

AGE AFTER AGE, century after century, year after year, there have been many and varied interpretations of what men call life. There have been many and varied interpretations of the universe. There have been many and varied interpretations of That which is at the heart of it all.

There are those who see after the flesh, who acknowledge as existent only what their eyes see and their hands handle: those to whom mind is dependent on matter, and to whom Spirit is a myth.

There are those whose concepts are of the mind, mental; whose God is reason and whose tenets of faith are based on law. Some of these have gone far, for they know that the physical universe is controlled by thought, that mind action precedes body action or physical manifestation. These acknowledge and practice the power of mental law, and are more or less under the control of cause and effect. "An eye for an eye, and a tooth for a tooth," "Whatsoever a man soweth, that shall he also reap," are the precepts and inviolable commandments of this view of man and his world. By their own concept of orderly sequence, these are constrained to acknowledge the existence of a Thinker without whom there could be no thought; a great first Cause, the principle of harmony and beauty, of justice and integrity. But to them the Essence of life veils His face in mystery; to them He is ever the Great Unknowable.

Then there are those who are numbered among the pure in heart, who the Master promised should "see God." These are they to whom Spirit is a blessed reality; to whom the kingdom of heaven is their dearest treasure; to whom Jesus Christ is the Great Comrade, while the beloved name, "our Father," is forever

on their lips and in their hearts. These are they of simple faith and childlike acceptance, whose loving obedience to the Master's commandments and whose unwavering vision of the miracle life of the Christ hold them close to the Father's love.

From these ranks are born the prophets and mystics, the illumined of all ages and of all peoples, who, whether intellectually endowed or not, have kept the child heart of acceptance toward things divine. "Speak, Jehovah; for thy servant heareth," has ever been their prayer. And this attitude of loving humility has opened the way for larger and larger understanding, until it has been given them to see earth in heaven's eternal light and to speak the word with Spirit-born authority.

IT IS the mind of man that claims to be something of itself and that would be wise in its own wisdom that declares Him whom Jesus lovingly called "Father" to be unknowable. The heart is very bold: it can know Him, and it does. Such a claim is not presumption, not egotism. It is in full accord with the promise of the Scriptures and with the teachings of that One to whom all power is given.

"And I will give them a heart to know me, that I am Jehovah: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart."

Here it is not only promised that the people shall know Him, but that they shall know "that I am Jehovah." They shall know Him as law, as principle: the just One, majestic in eternal power. Here is satisfaction for the mind, even of the intellectualist, who worships in "the outer court" of "the temple."

It is also promised, "And I will be their God." If we grant that the terms "God" and "good" are synonymous, there is nothing, even the so-called material blessings of food and shelter, sufficient supply of money to enable us to live in care-free happiness with all the

comfort that we may desire, that does not in a measure reveal God to us. Carry the concept of our "good" back into the less tangible things of this expression of living: identify with it our appreciation of the beautiful and uplifting, our friendships, our capacity for enjoyment—and we have knowledge of good that is a still broader revelation of the Father.

Furthermore, the verse tells us not only that we shall know Him, but that He will give us a heart to know Him. In other words, He will quicken in us that faculty, that flame of His Spirit within us, by which He is to be apprehended.

There dwells within us in that secret place known to us as the "heart," which is our holy of holies, the eternal consciousness that *is* man. Its nature is Spirit; its active principle is love. Knowing from this center within us, we cognize Him as law, which engenders faith, and we recognize Him as manifest good.

"AND THEY shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah."

Is God too infinitely great to be infinitely small? Does not the divine compassion bend to infill the smallest need, to be infolded by the feeblest understanding, as well as to enrich those who demand all of Him by the importunity of their selflessness? The Father's love is tender to soothe a baby's cry, and mighty to raise the dead! It cares for the sparrow, and creates the worlds!

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah."

When we remember that the soul is ever feminine before God, how exquisite the intimacy promised! For

the betrothed is the dearest, the well-beloved. "In righteousness, and in justice." No right use of God's power will be denied us, so long as our vision is steadfast toward Him who is pledged to be our all-in-all. No instruction or guidance can be withheld from the betrothed who walks hand in hand with her Beloved all the way. He asks only a gracious listening and a willing obedience in return for the priceless gift of the direct knowing of Himself.

"In lovingkindness, and in mercies." All that we could dream of love and good gifts is ours; yes, more than we could possibly conceive in our heart. If the human lover showers all the wealth of his love, all the material treasure that he can command, upon his loved one, how much more do we receive of the heavenly One who has vowed to each of us His faithfulness as though we were the only beloved of His heart! And in a deep, a mystic sense, we are.

THE HUMAN mind sees in terms of separation, but there is a flash of insight attainable wherein separateness ceases to exist, and we see the true man. In this vision we know ourselves and each other as one in Christ Jesus. Such an hour reveals to us the significance and the truth of Emerson's words, and we can say of ourselves: "What Plato has thought, I may think; what a saint has felt, I may feel; what at any time has befallen any man, I can understand." This leads to what modern language terms "cosmic consciousness," in which all is seen as light, and into which only love can ascend. It is our entering into the mind "which was also in Christ Jesus," and the fulfillment of His prayer, "That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us."

Greater and more compelling than these promises, too definite to be gainsaid, are the words of the Master to His Father: "That they should know thee the only true God, and him whom thou didst send, *even* Jesus

Christ." Not, "know *about* Thee," but, "know thee"; not, "know the truth concerning Thee," but "know thee."

No prayer uttered by the Master of prayer could ever be unanswered; no word of His could ever fall to the ground. Those who say that there is no direct knowing of God are contrary to the teaching of the Master of knowledge—the greatest who ever visited this planet. He knew what was possible, else He had not voiced it.

TRUE it is that He said, "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*."

If we acknowledge "one" in the context as man in the human or material sense, and "Son" as the true self or Spirit-man, the divine son of the Highest, then we have the spirit of Jesus' statement: that the Father is not known through the physical senses, nor yet through the intellect, but through direct contact of the intuition—the revelation of the "Son"—with Omniscience.

"And he to whomsoever the Son willeth to reveal *him*." Through this direct intercourse of the son with the Father, His perfection is revealed even unto the sense man, and in his flesh does he see—God!

It is in the humility of a great faith and a loving acceptance that you and I may confidently enter into the holy of holies deep in the silence of our own hearts and joyously expect to meet the Father face to face.

"Man shall not see me and live." No man can glimpse even the garment of God and continue in paths of error; no vision of God's presence but is utterly redeeming. We enter into the divine communion and no longer live, for after that glorious contact Christ lives in us. To see His face is death only to the life of materiality and sense delusion, to limitation and bondage. It is resurrection into life triumphant and eternal.

WE WHO have been faithful to the practice of the one Power and the one Presence, we who have seen His garment in beauty, who have heard His voice in harmony, we who have sought to acknowledge His activity in all our ways, may be very bold, very jubilant, in the certainty of a yet more personal knowing of Him.

We say "personal" not in the sense of form, not in the sense of possession, but in the knowledge that God is to us all that we can receive of Him, all that we can possibly conceive Him to be; the highest vision that we can grasp, the deepest mystery that we can fathom.

We say "our Father," which includes *my* Father and *your* Father—infinite satisfaction to both. He is Father both of the individualist and of the universalist.

We have acknowledged Him as life of our life, substance of our being. We have recognized our union with Him who declared, "I am the way." We have entered in at the door—the entry of the Christ consciousness. There is stillness vast and universal, yet close and warm as infolding love. We are conscious only of a great Jubilate, a pæan of exultant praise. All that is within us cries in ecstasy, *"I know Thee!"*

We affirm it spontaneously. Not of ourselves, but in the certainty of intuitive knowing, the mighty words well forth: *"I know Thee!"*

We are unmindful of their import to the mind of men, unmindful of forbiddance or limitation, unmindful of the steps that brought us hither. It is the mount of transfiguration, wherein no knowledge is forbidden, no thing is seen save divine life and light and beauty, no man is seen save Jesus only, and He the very Christ.

We know that we are one in Him and He is one in us. Herein are all things made new, and the last enemy in consciousness is overcome, for here there are only life and love.

The voice of the I AM rings eternal: *"I know Thee, and Jesus Christ whom Thou hast sent."*

# Patriotism Is Not Enough

Women always have done the impossible, and I believe that women are going to make war impossible. They can if they want to. We, the women of the great democracies of the world, can say to our governments: "Quarrel if you must, disagree if you cannot agree, but never try to persuade us women who bring children into the world that fighting and killing our neighbor is a sane or sensible way out of any difficulty."

Look at the recent Peace Pact to outlaw war. That means that we are going to law instead of war. It also means that if we are honest we shall eventually do away with the machinery for killing one another, and some day guns and battleships will seem as obsolete as one of our ancestors would, if he suddenly appeared with pistols for two and coffee for one, clamoring for duels to defend his honor.

Having seen war, I am a passionate pacifist—in fact, I would almost fight for peace, but we won't get peace unless the women teach their children that patriotism is not enough, and that God has made of one blood all nations. I know that this is not easy to do, but because it is not easy I am asking women to do it for the sake of the children of the whole world.—*Lady Nancy Astor.*

# *Have You* Absolute Faith?

*By RALPH E. JOHNSON*

MOST IMPORTANT of the teachings shared with us by Jesus is His teaching of absolute faith in God—not only in the great needs but in the small. When He lived, many years had passed since great miracles had been performed, and Jesus' message seemed designed to prove to all persons that faith was possible to all alike, and that miracles were not the gifts of a God whose favor had been cultivated, but the simple outworking of a divine-natural law. Peter understood this clearly, when he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." ("Feareth" in this quotation means "gives respectful reverence.") Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." He emphasized the necessity for every man's faith in believing that "what he saith cometh to pass."

The meaning that we individually attach to the word *faith* has a great deal to do with our understanding Jesus' meaning when He taught the necessity for faith. According to most religious teachings, faith means nothing more than a hopeful trust—a trust conditioned by many a "maybe" and "if the Lord wills." Careful study of the Old and the New Testaments reveals the important fact that the real meaning of "faith" is *absolute assurance.* Only absolute assurance, entire freedom from doubt, full confidence in God's power, is faith.

Paul says, "Faith is assurance of *things* hoped for, a conviction of things not seen." He further explains faith: "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Is it not clear from this explanation of Paul's that faith is the material out of which our good is made? In other words, our good cannot come forth except as it is built and shaped by faith. It becomes important, then, that we apply ourselves to the task of gaining true faith.

In order to have faith in God's power and to be entirely free from doubt concerning Him, we must become fully acquainted with Him. This acquaintance comes from observation of the universe about us, or through meditation, or through a study of the Bible and the works of writers who have made a diligent study of His nature. This advice was given to Job:

"Acquaint now thyself with him, and be at peace:
Thereby good shall come unto thee."

A careful study of God's nature and of His power to help us in every problem will wipe out all false ideas that tend to limit us. The daily thinking of thoughts that are in harmony with God will daily bring us nearer and nearer to the goal of perfect faith. No thoughts in opposition to faith should even be allowed to remain in our mind for one moment. Our words and actions will be right when our thoughts are right.

IN JAMES we read, "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." This verse reminds us of the unvarying quality of God's nature. He is not fickle, changeable, or unstable, but is as constant and exact as the laws of mathematics. God's constancy of nature has led us to define Him as Principle. The laws of God that govern man are as invariable and un-

deviating as the laws of God by which the planets and stars are held in their courses.

When we see the sun disappear below the horizon at night, there is nothing to show us that it will ever appear again. For all that we can observe at the time, the sun's movement is ended. Our previous experience, however, added to the experience of countless observers through the centuries, has taught us that the sun will reappear after an absence of a number of hours. Since it has always done so, we infer that it will repeat its rising and its setting with perfect regularity. We begin to understand that the sun is governed by a perfect law—a law that cannot change.

When we come to know God, to know His divine-natural action in the lives of those who have faith in the same certainty that we are familiar with the rising and setting of the sun, we shall no longer doubt His power and willingness to help us. We shall then have perfect faith, absolute assurance—the faith of which Jesus said that we need only a grain in order to move mountains.

COMPARE your present faith in God with your faith in the sun's rising tomorrow. Do you feel the same absolute assurance in God's power to help you that you feel in the rising of the sun? There is no question in your mind as to what the sun will do; but are you as certain as to what God will do? To suggest that the sun will never rise again would be too ridiculous a statement to be given any credence; unquestioningly, we should always consider God to be as infallible as the sun.

You may argue that your faith in the sun's action is different from that which you have in God's power to help you. You see the sun nearly every day, and its light every day; you have become thoroughly familiar with its action; it invariably goes on and on, day after day, without fail. You may believe that God's action is not exact at all. You may even think that God shows

great partiality, bestowing gifts freely on some, but giving no help whatever to many who seemingly need His help.

There is no partiality in the bestowal of God's gifts. They who receive His blessings and gifts have faith, whether they are conscious of their faith or not.

*We have asked for abundance, and lo! it is poured out for us. Father, we thank Thee for Thy ever increasing good. Amen*

They who have conscious faith understand some measure of Truth. They who have faith unconsciously are the optimists—happy individuals who have learned to look always on the bright side of every experience and to expect the best. They see only the good and expect only the good to come forth in their life. Since good is God, their every thought is a Godlike thought. Their every idea is in harmony with divine law, and they receive blessings in accordance with the law of good.

Many persons pray with fervor and zeal, yet they do not really believe with assurance that their prayers will be answered. As soon as they have implicit confidence that God will grant their desires, it will be so. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Your faith in the action of the sun has been gained through long experience. Yet faith in the sun's movement was not always what it is today. Not many centuries ago, people knew so little about the sun that an eclipse was thought to be caused by a dragon that had swallowed it. The sun was supposed to be a comparatively short distance from the earth, a group of golden lions drawing the orb across the sky in order to make the day. Such beliefs regarding the sun were held because knowledge as to its nature was hazy and incomplete. Superstition had full sway, but when progress in knowledge came, the old concepts were wiped away.

THERE are many other occurrences taking place in the outer world in accordance with invariable law. When winter chill is most severe, we confidently await the glorious spring soon to follow. With the arrival of spring we plant our garden seeds, confident that they will grow and bear fruit. We throw a ball into the air, knowing that it will return to earth. All these things are in accord with laws whose action we have come to accept without question.

Our faith in such outer occurrences has grown in the same way that we are to gain faith in God: namely, through understanding and acquaintance. His nature can be readily understood through careful study and meditation.

"To him that . . . believeth" on God, "his faith is reckoned for righteousness."

We Wish You

A Merry Christmas

and

A Happy New Year

# SUNDAY LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission*

## LESSON 10, DECEMBER 6, 1931.

Unity Subject—*Suggestions to the Overcomer.*

International Subject—*Rome and Beyond.*—II Tim. 4:6-18.

6. For I am already being offered, and the time of my departure is come.

7. I have fought the good fight, I have finished the course, I have kept the faith:

8. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

9. Give diligence to come shortly unto me:

10. For Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.

12. But Tychicus I sent to Ephesus.

13. The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.

14. Alexander the coppersmith did me much evil: the Lord will render to him according to his works:

15. Of whom do thou also beware; for he greatly withstood our words.

16. At my first defence no one took my part, but all forsook me: may it not be laid to their account.

17. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory for ever and ever. Amen.

GOLDEN TEXT—*I have fought the good fight, I have finished the course, I have kept the faith.*—II Tim. 4:7.

SILENT PRAYER—*I am a new creature in Christ.*

The consciousness that Truth has done its work in the mind thoroughly, and that one has fulfilled the law of the regeneration of the body, gives assurance of a lifting up of the whole man. "I am already being offered, and the time of my departure is come."

The "crown of righteousness" is the fulfilling of the divine law and the resurrection of the body. This is fulfilled literally in those who fight "the good fight," who succeed in the overcoming of error by Truth. This overcoming does not mean the death of the body, followed by a great resurrection day in the distant future. As clearly taught by Paul, it means a new state of mind every time we overcome some carnal error, and a clearer realization in the natural body of the omnipresent substance of Spirit. "I die daily." "This mortal must put on immortality." The Spirit that quickened Jesus will quicken the mortal or natural body of every one.

While the work of regeneration is going on, many old ideas are eliminated. We find Demas, whose name means "popular," forsaking Paul, and going to Thessalonica, where hot springs were located. His love of the material world separated him from the consciousness of Truth. Those ideas in us which believe in the material world as the source of our happiness and well-being

cannot follow us in our spiritual development. The popular beliefs about life fall short of the true standard.

Crescens, whose name indicates "increasing," and Titus, whose name means "pleasant," were also eliminated, Titus going to Dalmatia, which means "deceitful." Luke alone remains. "Luke" means "luminous." After his worldly ideals have disappeared, the overcomer finds the one luminous Presence left with him. It is then that new mental qualities come to take the place of the old ideas that have been dropped. Mark, "the shining one," is called, after Tychicus, whose name means "fate," has been sent away. He who learns the divine law is not subject to fate. He makes his own destiny by the use of the law.

The coat that Paul left at Troas represents the idea of protection, and the books represent wisdom. When we have put away old ideas of material protection and intellectual wisdom, we are protected by the almighty presence of God, and we receive divine wisdom.

When we understand the law we forgive those who have sought to do us evil, knowing that it is not our place to judge them. The law of cause and effect will take care of them. We wish to concern ourselves with constructive, uplifting thinking, since we know that we judge according to the tenor of our own consciousness, and that righteous judgment springs from a mind that obeys the law of right thought processes.

We no longer trust in the strength of physical force, because we have found omnipresent power within us.

By the aid of the one sustaining Power, we are enabled to teach the Gentiles; that is, to enlighten our old intellectual concept of life and quicken it into a living knowledge of the Christ life.

The divine presence delivers us from every evil, and brings us into a realization of perfect harmony, health, and joy.

QUESTIONS

1. How shall we interpret: "I am already being

offered, and the time of my departure is come"?

2. What is the "crown of righteousness"?

3. What change takes place in the mind of one who is being regenerated?

4. How is fate overcome?

5. Is it our place to see that those who transgress the law are punished?

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LESSON 11, DECEMBER 13, 1931.

Unity Subject—*Redeemed Man.*

International Subject—*John's Vision on Patmos.* —Rev. 1:4-18.

4. John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

5. And from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

6. And he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion for ever and ever. Amen.

7. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8. I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

11. Saying, What thou seest, write in a book and send *it* to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18. And the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

GOLDEN TEXT—*Fear not; I am the first and the last, and the Living one.*—Rev. 1:17, 18.

SILENT PRAYER—*I shall be like Him, for I shall see Him as He is.*

The picture that John saw, and that he gives in the 1st chapter of Revelation, is a picture of the Man Jesus as He exists today in His glorified, redeemed body. It is also a picture of what we shall be like when we shall become like Him in outer manifestation, as we are now like Him in the inner.

When man crucifies the personality and lifts up all human selfishness, his thoughts are resolved into divine ideas and his body takes on its true character, which is a manifestation of divine intelligence. In his true estate man is not confined to a body of definite form; he has centers of consciousness around which he can make a form if he so desires, but the form so made is for the purpose of bringing his presence to the comprehension primarily of the sense man.

In the text of this lesson the resurrected and ascended Jesus Christ is described as showing Himself to John in symbolical form and then explaining the

symbology to him. The purpose of the body is to demonstrate the presence of God. Thus prophets and Scripture writers likened the body to a church. When Jesus commended the spiritual discernment of Peter and said, "Upon this rock I will build my church," He referred to His body. He also compared His body to the Temple in Jerusalem, which was a church.

But the body is not one church; it is seven churches. These seven churches are not discerned until the light of divine intelligence is turned upon them. The seven churches are represented by the seven golden candlesticks. In the midst of this light is one "like unto a son of man." The description that follows the 1st chapter of Revelation is wholly symbolical, and represents the undeveloped powers that are latent in every man.

When the seven nerve centers in the organism are quickened, purified, and their psychic and sense intelligence is transmuted into spiritual intelligence, they may be compared to electric light globes through which the current of divine life, love, and intelligence flows and breaks forth into light. Fire flashes from the eyes, the feet glow as burnished brass, and the voice is like the music of flowing streams. The seven stars in the right hand are the sevenfold powers of man in intelligent action, and the countenance is as the sun in its strength. The wisdom and warmth of Divine Mind are poured forth in unlimited splendor.

This mighty being of Revelation awed John, the disciple of love, who "fell at his feet as one dead." John was assured that there was nothing to fear. It was not an angel or a god that he beheld, but a live man, One who had been in sense consciousness, had passed through all the stages of transmutation, and had the keys to the various thoughts that are represented by death and hell (the grave); He had risen above them, and He declared Himself "alive for evermore."

It is well for us to understand that all men who are not like Jesus may be considered dead. They are dead in "trespasses and sins," and though they for a season

walk about in what is called living bodies, they are not truly alive; they go through a further dissolution known as the death of the flesh, followed by a resurrection called reincarnation. The real destiny of man is to make his body as truly alive as is that of Jesus Christ, thus overcoming both death and the necessity of reincarnation. To do this is the work set before every one of us. It is important that we begin at once to make "life eternal" ours right here and now. Jesus Christ is now in our midst, helping us and judging our work day by day.

QUESTIONS

1. What picture did John see, and later describe in the 1st chapter of Revelation?
2. How does man's body take on its true character?
3. In man's true estate is he confined to a body of definite form? Explain.
4. What is the purpose of the body, and to what is the body likened by writers of the Scriptures?
5. What is represented by the seven golden candlesticks?
6. Is any one really alive who is not like Jesus?
7. Can Jesus appear to man today, and, if so, how?

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LESSON 12, DECEMBER 20, 1931.

Unity Subject—*Love.*

International Subject—*The Supreme Gift of Love.*—I John 4:7-19.

7. Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.
8. He that loveth not knoweth not God; for God is love.
9. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.
10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11. Beloved, if God so loved us, we also ought to love one another.

12. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

13. Hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

14. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world.

15. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

19. We love, because he first loved us.

GOLDEN TEXT—*Beloved, if God so loved us, we also ought to love one another.*—I John 4:11.

SILENT PRAYER—*I love my brother; therefore I love God.*

The apostle John represents the spiritual faculty of love. He is known as the disciple whom Jesus loved, and in all his teachings and writings love is the dominant theme. In today's lesson, John explains something of the nature of love, and gives certain proofs by which we may test the sincerity of our love for God.

In the Gospel of John we are told that "the Word was God." Our lesson tells us that "God is love." We are justified in concluding that the living Word is the word of love, or the active expression of the creative principle of good in Divine Mind. We are to keep the Word active in us by passing it on to others. Otherwise we do not know divine love, and we cannot be truly conscious of receiving this supreme gift until we learn to give it out again as we receive it. He who receives

love but refuses to be loving toward others thus crucifies afresh the "strong Son of God, immortal love." God's gift then becomes inactive and of no effect in him.

It is the nature of spiritual love to give. "Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him." God's love for us is proved by His gift to us of the Christ consciousness, which is the quintessence of divine love, and through which we are to achieve eternal life.

It is the nature of love to cling to the object of its affection. God clings to us so wholly that He abides in us. "Hereby we know that we abide in him and he in us, because he hath given us of his Spirit." The Holy Spirit is the most convincing proof that we have of the love of God. Through attaining the Christ consciousness, or the Holy Spirit, man proves the saving purpose in the mind of God toward His children.

Jesus Christ was the perfect expression of God's perfect ideal of man. Whoever sees in the life and works of Jesus Christ the full expression of the Christ consciousness has already awakened to that consciousness and become aware of the universal Spirit in which the race lives, moves, and has its being. Whoever "shall confess that Jesus is the Son of God, God abideth in him, and he in God." We cannot recognize a thing that we do not know. If we acknowledge, or confess, the perfect expression of love, we thus prove the existence of love in our own heart.

"God is spirit"—the Spirit of love. Those who have difficulty in grasping the meaning of God apart from personality may overcome this difficulty by meditating on what love really is. Passive love is not of God, nor is subjective love, which seeks for itself the regard of another, whether of another human being or of God the Father. The love that is of God, the God abiding in him, is the active, objective love that animates the heart of man and causes him to take thought for his fellow men and to lose thought of self. By this sign man

knows that "God abideth in him." By this living token "we know and have believed the love which God hath in us." More positive proof than this could not exist.

The perfection of love is made manifest in judgment. Until the active love of God moves the heart of man, he has no right to judge another. He can judge only according to his own consciousness, whereas only in the Christ consciousness is his judgment just, because in the Christ consciousness alone does he seek the will of the Father and forget his own willful desires. Once man has gained this consciousness, he "may have boldness in the day of judgment," because he will then judge as God judges, in the realization that "as he is, even so are we in this world."

"There is no fear in love." The phrase, "the fear of the Lord," then, has another meaning than the generally accepted one. In Psalms 34:11-22 we are given the meaning of this much misunderstood expression. The man who fears Jehovah wishes to live long and to see good. To achieve these ends, he understands that he must control his thoughts and his speech, as well as his actions; that he must obey the injunction:

"Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it."

Such fear is but another name for a wholesome regard for the law of right thinking and right living; in other words, thinking and living in the spirit of love. God is indeed Spirit, the Spirit that dispels fear in the ordinary sense. The wisest of men understood this when he said:

"The fear of Jehovah is the beginning of wisdom"; and "by the fear of the Lord *men* depart from evil." We are told that "God gave us not a spirit of fearfulness; but of power and love and discipline." Therefore, "he that feareth," in the customary sense, "is not made perfect in love."

The surest proof that our true nature is divine, and

that we are in reality children of God, is our capacity for love. "We love, because he first loved us." If we had not the divine nature in our heart, we should be incapable of expressing the divine quality, love. That we can love deeply, unselfishly, fearlessly, and at the same time retain our true faculty of judgment, is proof not of our divine nature only; it is proof of the divine Spirit, whom we call Father.

QUESTIONS

1. What does the apostle John represent?
2. What is the strongest proof of God's love in us?
3. What has love to do with judgment?
4. Explain the term, "the fear of Jehovah."
5. Explain the significance of the verse, "We love, because he first loved us."

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LESSON 13, DECEMBER 27, 1931.

Unity Subject—*Uplifting the Entire Man.*

International Subject—*Review: the Spread of Christianity in Europe.*

GOLDEN TEXT—*The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever.*—Rev. 11:15.

SILENT PRAYER—*The Christ mind is now established in me, and I seek to abide in that which is true and perfect.*

The lessons of the fourth quarter cover Paul's work among the Gentiles. This work of Paul's may be likened to the permeation of the entire man by a higher consciousness of Truth. The understanding of Truth through love, as taught by John, is also considered.

Lesson 1 teaches that the gospel of Christ is intended to spiritualize the entire man. The conversion of the consciousness must precede changes in the body and the outer affairs. Certain negative states of mind that do not respond to true ideas should be left for the

time being, and what is ripe for the harvest should be gleaned first. Zeal and enthusiasm in Truth are necessary to the work of body regeneration. Such mental and soul life can and should be cultivated, in order to make the work of self-uplift easy and successful.

Enthusiasm is best expressed through praise and prayer. These form the subject of Lesson 2. Truth becomes clear to the mind that denies ignorance and superstition out of consciousness and holds fast to the real. God is in all that happens, therefore praise and prayer should be offered under all circumstances, not only when all is fair and pleasant. By taking the attitude that infinite love, wisdom, and power are equal to any situation that may present itself, the will converts every seeming hindrance into a coöperative agency. Man is made fearless by faith in and love of the good, and divine wisdom brings him resourcefulness.

Lesson 3 considers aggressiveness in the expression of Truth. When enthusiasm has been aroused through praise and prayer, further expression should await the dawn of wisdom and love. "Possession is nine tenths of the law" in the mental realm, as in the physical, and established ideas are not easily displaced. When zeal is tempered by good judgment, tolerance, and intelligent willingness to examine whatever is brought to the attention, true discernment is gained. Aggressiveness, if it takes the direction of purifying one's own impulses and seeing that one's inner motives are sincere and unselfish, cannot fail to achieve worth-while results.

Lesson 4 deals with the restorative powers. These act to free the mind that is bound by religious habit and custom. The intellect is not amenable to absolute Truth, but those who are open-minded (babes) accept the revelation of infinite wisdom direct through the power of love. Truth has an important work to do at the love center in consciousness. When man does not fear to undertake the work of regeneration, but enters upon it with whole-souled fervor, the Christ (I AM) is proclaimed as the saving power of the entire entity.

Lesson 5 discusses temperance in the inner life. The power of self-control comes from within man, and the "good fight" is fought and won on the battle ground of the individual consciousness, through the power of the Christ Spirit.

In Lesson 6 we learn that desire is at the root of all body building. Desire is but another name for constructive thought, and from this power goes forth the impetus that makes the form. The character of the form is determined by the ideas back of it. A change of heart and thought accompanies all true healing, and without the desire to do right for right's sake no true progress is made.

Lesson 7 considers some of the human limitations that hinder the development of divine love. Chief among these is religious intolerance. Bigotry and intolerance will not give way to the liberal spirit of Truth. He who disconnects his religious ideas from his other interests does not make headway in the realization of infinite love.

Indomitable Truth is the subject of Lesson 8. The life of Paul typifies a statement of Truth as working its way through a mind unused to its presence. When fired by an idea, Paul could not keep still, but gave out his interpretation of Truth under all circumstances. He sent out the concentrated power of his conviction daily, and the result has come down to us through the centuries in the quickening of human understanding and the responsiveness of man's will to the will of God.

Lesson 9 contains an example of Paul's tact in inducing others to apply the gospel of divine love. Constructive ideas alone are dwelt upon in this lesson, and faultfinding has no place. To point the way to perfection and harmony arouses the desire to follow the Christ way of life, while to call attention to the failings of others arouses antagonism and resentment.

The theme of Lesson 10 is suggestions to the overcomer. Those who overcome self attain to the resurrection of the body through coming into a new state of

mind and gaining a clearer realization in body of the one divine substance. Old ideas are eliminated, popular fallacies fall short and are left behind, and the illumined man knows that he controls his own destiny through the right use of divine law. The mighty protection of Spirit surrounds him with an aura of safety, and divine wisdom enlightens him. He forgives those who have injured him, recognizing that they too are under divine law, which works without bias or personality. The regenerate man is able to quicken the intellectual concept of life into a living knowledge of the Christ life.

In Lesson 11 we are given a picture of the Man Jesus in His glorified, redeemed body. This lesson contains an immeasurable hope for all who desire to follow Him. In order to do this, we must lay hold of divine ideas in our thinking. The purpose of the body is to demonstrate the presence of God. The seven churches described in this lesson are symbols of the seven nerve centers in the human organism, which are to be quickened to receive and transmit the current of divine life, love, and intelligence from the one Source. Only those whose bodies are under the complete dominion of the I AM can be considered truly alive.

The nature of divine love and some of the proofs by which it may be recognized are brought out in Lesson 12. The essence of love is a spiritual state of mind, and it is proved by the use of loving words, or by the habit of dealing with others in a reasonable and an understanding manner. The gift of the Christ Spirit is the supreme proof of God's love for man, and of the beneficent nature of Being. The Spirit of love in us is an unmistakable proof of God's indwelling, and whoever sees in Jesus Christ the divine Spirit of love has that same Spirit potentially in himself. To know God as love is to do away with the difficulty of understanding the impersonal nature of Deity. This ineffable Spirit is constructive, unselfish, and objective in essence, and knows nothing of self-seeking. When it be-

comes active in man he gains the impersonal mind of the Father, who "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." This is perfection in judgment. Love contains no element of fear, but holds always a consciousness of its object that is as instinctive as fear. The "fear of Jehovah" is the soul's constant aspiration to live up to its ideal, and to recognize that ideal in the mind of man as the proof of God's indwelling presence.

## MY TODAY

I have no other day than this;
O Father, grant I shall not miss
The service sweet of doing good,
And living truly as I should.

O Father, in this day that's mine
Let all Thy sweetness through me shine;
Let all my ways acknowledge Thee;
May Christ be manifest in me.

Oh! let me be Thy voice to speak
The Truth to those who vainly seek;
And through me let Thy love o'erflow
To all the world that needs it so.

Oh! let today be this for me,
A day of glorifying Thee.
'Tis all the day that my soul knows;
'Tis from today tomorrow grows.

So for today this is my prayer,
Tomorrow, Lord, is in Thy care.

—*Mabel Florance Ricard*

# MY CHRISTMAS EVE

I am one with the silent night. I am awaiting a beautiful something, which I know will manifest through the darkness.

I pray that I may see the glory that the shepherds saw. I again pause. I wait as they did, till the mighty messenger of God speaks through the silence to me, "Be not afraid; for behold, I bring you good tidings."

Immediately I am at rest. I have watched for the star to rise in the darkness, watched through the blackness of the night. But in the "Fear not," the light breaks in upon my soul.

I shall follow the leading of the gleam.

I shall follow the star through the desert. I shall follow it, even if its light at times is so faint, so hidden behind the clouds, that I seem to miss my way, and am detained by the roadside.

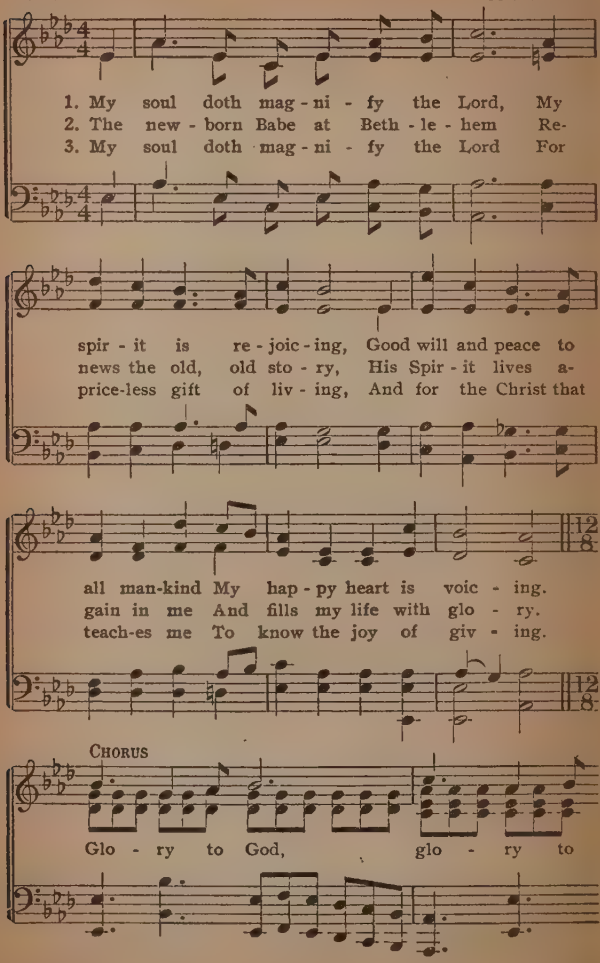
I remember there was a fourth Wise Man, who was not able to lay his jewels at the feet of the King. And if, like that fourth Wise Man, I am detained by continual service—I will do it lovingly and without complaint—giving the cup of cold water, speaking the word of cheer, remembering how He said, "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

Every day shall be a Christmas. The Christ born anew in my heart makes life a thing of joy and beauty.

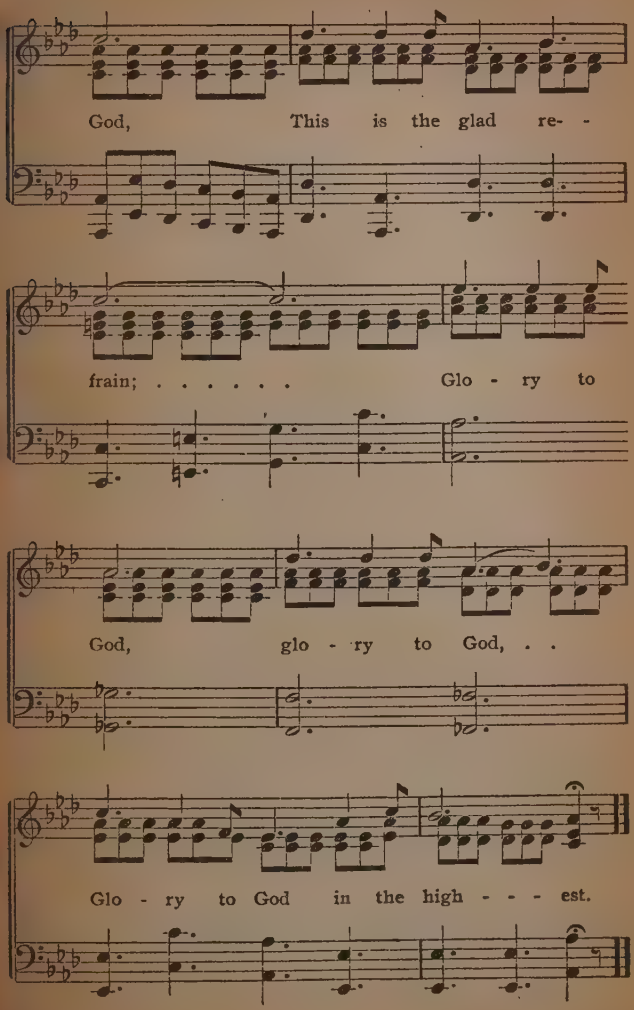
My soul is filled with rapture. I join in the song of the angels, "Glory to God in the highest, and on earth peace among men."—*Evelyn Whitell.*

# CHRISTMAS PRAISE

GABLE FRANGKISER


1. My soul doth mag - ni - fy the Lord, My
2. The new - born Babe at Beth - le - hem Re-
3. My soul doth mag - ni - fy the Lord For
spir - it is re - joic - ing, Good will and peace to
news the old, old sto - ry, His Spir - it lives a-
price-less gift of liv - ing, And for the Christ that
all man-kind My hap - py heart is voic - ing.
gain in me And fills my life with glo - ry.
teach-es me To know the joy of giv - ing.
12/8
12/8
CHORUS
Glo - ry to God, glo - ry to

## CHRISTMAS PRAISE (Concluded)



# THE PURPOSE OF UNITY

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

# SILENT UNITY

Be still, and know that I am God

## *In His name, the light of Spirit illumines and inspires me*

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

# *In His Name*

Jesus stressed the power of His name in doing spiritual work. He named Himself "I AM." "Before Abraham was born, I am." He was giving His spiritual name, I AM, when He said, "I am the way, and the truth, and the life."

He said Moses wrote of Him. Moses did not mention the name, Jesus, but he did write a great deal about Jehovah. Jehovah said in Exodus 3:14 that His name was "I AM THAT I AM." So we readily see that Jesus gives us the key to spiritual man's identity—I AM.

I AM is the spiritual name of all men, but not all men have glorified I AM. Jesus asked that I AM might be glorified in Him, and it was. We read in John 12:28: "Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again."

The glorification of I AM is accomplished by raising the identity from a consciousness of sense man to a consciousness of spiritual man. When man accomplishes this he draws all things unto him. "I, if I be lifted up from the earth, will draw all men unto myself."

The man who has glorified I AM thereby becomes a dynamic center of spiritual power and light for all who come within his sphere of activity; Jesus was conversant with this law and He welcomed all men to take advantage of His saving glorification.

Jesus delights to lend His glory to all who believe in Him. He promises that His glory will follow when we ask in His name. "And whatsoever

ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Jesus reproached His disciples because they had not asked in His name. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

In their simple faith the early disciples went forth in His name, and did the great works that He did—teaching Truth, casting out demons, raising the dead, healing the sick. These were but "signs" of a still greater work, the unity of God and man. This supreme unity was the acme of the Master's work. He invoked it for all who join Him in doing the will of God as He did it, and with Him identify themselves with Jehovah, I AM, as so wondrously set forth in His last great prayer:

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

# PRAYERS ANSWERED

*The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared*

## I WILL COME AND HEAL

I MUST tell you of a startling experience. My employer, or the head of this department, was stricken ill and no hope was held for his recovery without an operation. He was rushed to a hospital, but was too ill to be operated on. We all feared that he would never be well again. He is a remarkable man of exceptional ability, and there was no one who could possibly fill his position, at that time. So I said, "God certainly intends that this man should recover. God gave him that good position and will help him to continue the good work to which He called him. *I place Mr. K—— and all his affairs in the keeping of infinite wisdom, and that which is for his highest good will come to him.*" Then I wrote to you to pray for him. I believe that my letter reached you the next evening, and you must have included a prayer for him in your evening session, for, although all reports were negative at 6 o'clock in the evening, we received word that he had commenced to improve at 10 or 11 o'clock that night, and the doctors said that his recovery was a miracle. No operation was necessary, and he was able to leave the hospital about six days

later, thanks to your good prayers. I am sure that prayer was the only thing that saved him. God be praised for your good work.—*L. M., Norwalk, Conn.*

SOME time ago I had a most wonderful answer to prayer. My mother was down with double pneumonia. Doctors gave no hopes for her; they told us to expect the end at almost any time. She was seventy-three years of age. She had sat up in bed and suffered, for ten weeks; the pain was so bad that she could not lie down.

They sent word for me to come. As soon as I could, I went. Sister and I never had our clothes off for any rest for five days and nights. I found time to write to Unity, asking its help. Soon I received a message with a thought to use, "Thy will be done." That night I stepped into the next room, and motioned my sister to me, telling her that we would both leave Mother's bed for a few moments and ask the Lord to take care of her. I asked Sister to repeat with me those four words, "Thy will be done." A wonderful feeling of rest came over Mother, for the first time since I had been with her. My sister became frightened, thinking that Mother had passed away. I asked her to be quiet, telling her that Mother was resting and that, if she had gone, it was the Father's will, and we should be happy to give her up.

We sat very quiet, and in a few moments Mother awoke. We went to her. I said, "Mother, you had a nice little rest, didn't you?" She told me she had had a wonderful rest and dreamed of angels' being all around her. She began to get better. In a short time she was up, and she has better health today than she has had in years. We realize that the healing was God's will, and I shall never be able to tell how thankful I was to receive that most wonderful blessing. Dear Unity, I hope this may help some one else to look for help in time of need. Thanks to Unity for its wonderful help and prayers for my mother. Praise the Lord for His won-

derful work. May God bless you all in Silent Unity to go on and on with the good work.—*Mrs. J. B. R., Long Beach, Calif.*

## FILLED WITH PLENTY

I WROTE you for a prosperity bank and for prayers to help me in finding a position. I received my bank, with an inspiring letter and two wonderful affirmations, which I used faithfully. I am very happy to tell you that I am going to work for a man who employed me many years ago, at the same salary I received this past year. Divine love surely opened the way for my success.—*Mrs. F. F., Cleveland, Ohio.*

I CANNOT tell you, in words, of the comfort that your prayers, your letters, and your periodicals have been to me. I am trying to carry out your instructions faithfully, and am realizing more and more a consciousness of the Christ Spirit within me. Faith and serenity have to a marked degree taken the place of the panic that I felt in the face of stupendous difficulties when I first wrote to you for prayers.

You will rejoice in knowing that one of my daughters has received her A. B. degree from one of our leading colleges, and is now teaching. Two others are pursuing college courses, and the other child is still in high school.

It is still so much of a miracle to me that I am able to report this outcome that I am scarcely able to realize how it all has happened. In the face of what seemed insurmountable difficulties, the way opened from day to day until it became apparent that, in spite of flood, fire, mortgages, illness, everything that came to frighten me into giving up, somehow the cup of trembling had been taken from my lips, and that I should not have to drink it again. Having come to this point on the royal road of Truth, I am catching the glimmer of another fact that I had not really incorporated in my consciousness. It is this: God

means literally, "According to your faith be it done unto you." But, with all the miracles that have enabled me to go on, I have not yet come to the point where I feel that I can do as well without, as with, your prayers. They seem to me like the "words we lean upon." Until I have increased in self-confidence, will you continue your prayers?—*Mrs. J. A. F., Lynchburg, Va.*

## HE SHALL HAVE ABUNDANCE

PLEASE send another prosperity bank. I feel a sense of protection and uplift while filling the bank. Our lives seem fuller, more harmonious; and above all I can feel more tolerant of things that used to grieve me, and more loving to my fellow men.—*J. W., Palo Alto, Calif.*

I WOULD not be without one of the prosperity banks. They are a wonderful help to me in more ways than one.—*V. D. C., Tulsa, Okla.*

THE prosperity-bank drill has certainly helped me in every way, and I am thankful to God for supplying my needs. Through your teachings I am getting a clearer understanding, and I am certainly more hopeful of attaining a spiritual consciousness.

Please send me *Unity Daily Word* for one year, on the prosperity-bank plan.—*P. L. B., New Orleans, La.*

THIS prosperity-bank drill has been one of the most pleasing experiences of my life, and I should therefore like to have another bank sent to me at your early convenience, and I would be pleased to have you pray for my prosperity during another drill.—*A. N. N., Los Angeles, Calif.*

I AM very happy to report a wonderful increase in my business since I have been using the bank drill. My garage has been overrun with work when most of

the surrounding garages have closed down.—*O. A. F., Pasadena, Calif.*

## SEARCH THE SCRIPTURES

I AM so glad that you have given me new light on the saying of Jesus, "Pray and . . . believe that ye receive . . . and ye shall have." I had always thought that it meant future fulfillment and probably a distant future fulfillment, so I am certainly thankful for this new interpretation. There are no words in any language to express my large appreciation of Truth as it is presented by the Unity teachings. It is just the most wonderful thing in the world. And after the light does begin to dawn, it seems so simple that at times I am almost confounded because I can't tell it to others in a few words, but it is simply something that has to be experienced. It has to be felt and realized to be understood. I am so thrilled with life since I know better what it is all about!—*E. W., El Paso, Tex.*

MY DEAR instructor, I have kept this lesson very long, but from now on I am going to do better. I am greatly benefited. I cannot begin to tell how much the study of Truth has done for me, both in health and affairs. God's fullest blessing is poured out on Unity. —*S. L., New York, N. Y.*

I AM inclosing my second lesson, and please believe me when I say that I have never been so thrilled before as I have been since studying this. I really see everything in a different light, now. I really realize that I am a perfect idea of God. Please excuse the expression, but I feel like shouting, I have been so uplifted. God bless you, dear souls, for showing me the way. I feel that I could study this lesson forever and try to live it. I believe very few people realize that everything comes from within, and that we have the power to overcome ourselves, and no one can do it for

us but ourselves. These lessons have been a wonderful help to me. I am really beginning to live now.—*Mrs. C. S.*

## THE SUN STOOD STILL

YOU MAY discontinue prayers for rain. We had a fine shower Monday following my request to you, and another rain the following Saturday. The shower on Monday came out of an apparently clear sky, as the sun was shining brightly. I do thank God and Unity for my blessings.—*E. S., Pellston, Mich.*

ABOUT two weeks ago I wrote to you asking for prayers that we might have rain here in southern California, where a drought was threatening.

During the last few days we have had a wonderful rain, for which we all thank God.—*A. S., Riverside, Calif.*

## MY HELP COMETH FROM JEHOVAH

WEE WISDOM is a most fascinating magazine for the little ones, and not only the little ones. I enjoy it myself and my oldest granddaughter of thirteen reads it to her little sister and brother and their friends quite as much for her own as their enjoyment. It will help them to realize the glorious possibilities of the inner kingdom.—*Mrs. M. P., Wairarapa, New Zealand.*

I WANT to say a word of praise for *Youth*, the splendid little magazine I have been enjoying. I read it from cover to cover every month, and enjoy it so much! It has helped me in many ways, and I am most grateful to God and to you.—*L. R., Galion, Ohio.*

PLEASE send Mrs. L. P. M.—— one of the books, "Lovingly in the Hands of the Father." I have one and if every one who reads it has received the same

benefit from it that I have they have indeed been deeply blessed. I can never express in a letter what a help and blessing Unity readings have been to me. I give thanks each day that a dear friend sent me *Weekly Unity*. —*Mrs. W. A. M., San Francisco, Calif.*

## BRING YE THE FULL TITHE

INCLOSED please find twenty dollars, which represents my tithe of five per cent of my gross income this past month. The other five per cent I am tithing to Unity here in New York, where my wife and I attend services.

I do hope my little bit will help you to help some one else to happiness as you so freely helped me when it seemed that I had nothing to give.—*W. C., New York, N. Y.*

## HE IS MY REFUGE

FOR SOME time I have been wanting to write to you to tell you what we are accomplishing through the services of Silent Unity, the prosperity-bank department, Silent-70, and the Good Words Club.

The other day I realized the essential need of a name for the department of service that I am rendering (health resort). An attorney friend made this fact very clear to me. He has known me in my work for the past seven years. Somehow the name came to him immediately. I have accepted it, but I want your approval. In the beginning of my work I found that it was a joy to explain the radiant, beautiful health that I had attained following a so-called incurable case of tuberculosis. Going into the mountains with my father, when doctors had failed to help me, and I had become so weak that not a hope was held out for my recovery, I began to study from nature in a very simple, childlike way. So simple was the form of my study that I hesitated to tell people about it.

I had long lost all desire for books or reading of any

kind and here, in the deep stillness of nature, words began coming to me, at first very slowly. I loved those words—faith, hope, love, life, God, Christ. I lived with them. Later on I grew so strong that I found employment in a city. There I met a Truth lecturer, I learned of Unity, and I purchased my first copy of "Lessons in Truth." I cannot count the number of people who have written or wired to Silent Unity through my suggestion, and received help.

Through my association with Silent-70 I always have literature on hand and make personal calls into jails, institutions, and other places. And as to my association with the Unity Good Words Club, I cannot speak words of praise and thanksgiving deep enough. My beautiful pin I wear constantly.

In the mountains a beautiful place awaits the building of our new home. In the heart of 300 acres of forest land is twenty-five acres awaiting our development. Unity College of Natural Science is the name that I have chosen. May I have the heavenly joy to present this name to a student body of more than two hundred members who have enrolled in the Unity Good Words Club through my personal presentation to them of the application blank.—*C. S., Enumclaw, Wash.*

## FATHER, I THANK THEE

I WISH to express my high appreciation of *Unity* magazine. The serial, "Twelve Faculties of Man," I enjoyed very much, as well as other splendid articles. What a help *Unity* has been to me! I want to renew my subscription.—*N. P. P., Augusta, Ga.*

I MUST tell you how much good your column, Things to Be Remembered, has done for me. It is very clear and plain, and presents Truth from start to finish. Really, I haven't read anything that has done me more good or given me more peace of mind than your column. May God bless you for the good that you have done. —*H. E. D., St. Louis, Mo.*

# *Help From*

# SILENT UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life*

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I am down physically and mentally, to a low ebb, and worst of all, I do not know where to stand spiritually. I cannot seem to find rest and peace. Your teachings are so much different from my church's. I can't accept you both as right. My church teaches that everything looks black and dark for the future. It teaches also that movies are a sin, and dancing is worse. I love the good in both. In fact I love everything clean and good that this world has. Now, tell me, can movies seem good to us and really be bad and sinful? I want to do what is right. Am I still sinning by going to such places? I want to be saved, not lost, but I am filled with fear. Jesus must have taught love instead of fear, but still, did He not tell us to fear God and give glory to Him? Please help me to find peace. If I can find healing through your teachings, I'll know that I am on the right path, and I will study and pray much. I must find the light.—*Extract from a letter answered by Silent Unity.*

Receive in faith the peace of Jesus Christ: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

Spiritually you are the offspring of God—you are His child, a spiritual being, and you are here to unfold in spiritual consciousness; this is your vital work; this is the purpose of your life. You are not to "stand" anywhere spiritually, but you are ever to take a step onward.

The big difference between this teaching and your church's is that, in the church, a settled and circumscribed belief is held to be the way of salvation;

whereas, in Unity teaching, salvation is a process of attainment in life. "Ye therefore shall be perfect, as your heavenly Father is perfect."

Perfection is in continual unfoldment of the Christ qualities, which are innate ideas in your mind. It is not a matter of prohibiting this, that, and the other in the worldly life of man. Those things become rightly adjusted as one reaches the place in consciousness where they are no longer desired. Jesus did not make a lot of set rules for man to follow in his daily life or on one special day of the week. He was Himself rebuked for not obeying the Jewish rules of behavior. Jesus, however, gave us the Sermon on the Mount. Therein you do not find restrictions, but blessings for those who in the spirit of love follow the Master's teachings.

Games, cards, dancing, cannot be called evil. Evil can be injected into them, just as it can be injected into business or any other activity, by the unscrupulous.

An evil is an appearance springing from evil thought. "As he [man] thinketh within himself, so is he." If a person thinks of cards as evil, and then indulges, it is not God who condemns, but he condemns himself. Dancing may be an expression of sense consciousness or of spiritual consciousness. Movement is life. Rhythm is truth and beauty. The righteousness or unrighteousness of dancing, then, is determined by the state of consciousness of the dancer. If you see evil in attending the movies, it is better not to attend them. One should not do anything for which one would condemn oneself. Self-condemnation builds up a consciousness of separation from God. Man is truly seeking the way back to God in consciousness, and he wants to place no hindrances in his own way.

People who behold only confusion in the present state of the world, and darkness in the future, are as those who behold the crucifixion of Jesus Christ and fail to perceive the glory and triumph and majesty of the resurrection. Have no fear for the future of

the world. A great work is going on, and over the seeming chaos moves the Spirit of light.

In your Bible you find references to the "fear of God." Fear is a word having more than one meaning. "Respect, reverence," are words translated in the Bible as "fear." In the Old Testament fear of God is stressed. In the New Testament, Jesus Christ teaches us the wonderful and eternal love of God, which is as a Father's devotion. Let us give to God the nature of love rather than the nature of carnal man.

You say that, if you find healing through our teaching, you will know that you are on the right path. Rather, you must know that you are on the right path, and you will experience that spiritual uplift which results in healing. Do not, however, depend too much on what others say and teach. You have access to God within your own being. Jesus said, "The kingdom of God is within you." There, in the silence of your own soul, you will find the secret place of the Most High, and be forever freed from fear and unrest. God is omnipresent, but you contact Him within your own being. Hold in the depth of your being this word: "Thou only."

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Why is it that when I study Truth I begin to lose all I have, and everything goes against me? Why do I not receive answer to my prayers when I seek to follow Truth? —*Extract from a letter answered by Silent Unity.*

By seeking to know the divinity of your being, you have lost nothing of lasting worth, for all that is immortal and eternal, all that man can take with him through every plane of expression, is the riches and blessings of Spirit.

The world today is experiencing a transition of values, and you should rejoice exceedingly that you have caught a glimpse of the true values in life. As you are faithful to the new concepts and, by your daily living, prove your faith in them to bless the world, you will be given the wisdom to open channels through which you

may receive sustenance for your daily needs. The world is coming to realize the worth of spiritual riches, and to appreciate divine sonship and the inheritance that our heavenly Father has prepared for man.

Your prayers have been answered better than you know, for the cry of your soul is to know your true self and to be secure in that sustaining power which will bless you eternally. Your satisfaction in temporal things is being taken away for the moment, that you may lay hold of the blessing and assurance and victory for which your soul yearns. As you become aware of the power of the eternal One in the midst of you, you will be guided and directed to abundant good in life, for as His son you will possess the abundance of the land.

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

## The Incarnation

Hail, the heaven-born Prince of Peace!
Hail, the Sun of righteousness!
Light and life to all He brings,
Risen with healing in His wings.
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Hark! the herald angels sing
Glory to the newborn King.

*—Charles Wesley*

# THE FATHER'S BUSINESS

*These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world*

## *The Relation of Faith to Health*

In a review of Dr. Elwood Worcester's recent book, "Body, Mind, and Spirit," the Reverend Joseph Fort Newton, writing in McCall's Magazine, quotes the following paragraphs, which will be of interest to all students of spiritual healing:

There is no doubt that the amazing history of the early Christian church in the Roman Empire was due, more than to anything else, to its healing and care of the sick. Jesus appeared as a physician of the body as well as of the soul, and most of those who followed Him while He lived, and who preached His gospel after His death, had been healed by Him. Into a world hard and cruel, at once credulous and skeptical, He brought a new joy, a new hope, a new kindness, because He brought a new power of mastery over sin and sickness and, let us add, a new fraternity, which included rich and poor, the high and the lowly. In a short time the healing power of His religion, both moral and physical, made such an impression on the world that pagan teachers tried to imitate it in order to save their failing rites.

So long as the church practiced its great gospel, healing the sick as well as saving the sinful, it was invincible. Even after it lost half of its gospel, or let it drop, indirectly, by establishing hospitals, it did not neglect the sick. Until recent years, however, we had gone so far in our neglect, if not denial, of the soul as a factor in health and disease that our treatment of the sick had become almost entirely material, from which religion was practically excluded, and the result is an absurd dependence on drugs which sometimes help but often poison us.

Now we know that in all forms of disease the spiritual or mental condition of the sufferer counts for much, and in

many forms of nervous ills spiritual treatment alone brings results. My work has been to unite religion and science, making religion more scientific and science more spiritual, and Emmanuel Church has led the way in that adventure. . . .

The church, alas, has acquiesced in a false philosophy concerning the soul and body, which is not the philosophy of Christ, and because multitudes of tormented people, whom Jesus would have healed, have received no vital, practical teaching, they have turned away to one or another of the various private religions, so to name them, where they find methods of spiritual nurture and self-help in their difficulties. . . .

All of us are living below our right and privilege, using only a small part of our energies; and yet we have in our religion, if we dare to use it and learn its laws, not only the truth in life but the life in truth that will set us free from fear and its brood of horrors, which becloud our vision and weaken our life. There will be no great revival of religion until the church recovers its full gospel of the abundant life.

## Learn to Forget

Turn from the past with its old regret;
Harvest the wisdom and shut the door;
Turn to the dawn when the sun is set,
Turn from the chill of nevermore.
Learn to forget.

Is there a past with a judgment debt?
Do what you can, then, make your pledge;
And, turning away from the memory fret,
Live on the moment's brittle edge.
Learn to forget.

*—Edwin Markham*

## What the Prosperity Bank Stands For

Now and then some one new to Unity teaching asks, "What is a Prosperity Bank?"

The thought back of the Prosperity Bank plan is that God is the one source of all good, and that you have access at all times to His unfailing bounty. Active faith in God's abundant supply gives rise to a rich consciousness, and you become receptive to blessings.

When you request a Prosperity Bank, Silent Unity immediately begins to coöperate with you in prayer for your success. Seven weeks constitutes the period of the bank drill. "A prayer and a coin each day" is the slogan of the bank user—the prayer, that your faith may grow stronger each day, and the coin, that you may save to provide Unity literature for yourself or for your friends. At the end of the drill period the proceeds of your bank should be sent to Unity, with instructions as to how the amount shall be used.

## Christ Comes to Earth Again

Bright lights, twinkling stars, the sparkle of snow and frost, joy bells ringing—once more we pause to celebrate the birthday of Jesus the Christ. Two thousand years ago He came, preaching the gospel of love, and teaching the true relationship of all men to God. He comes now as He did then, to show mankind how to live. Into every heart and mind prepared for Him He comes, and there makes His abode, the Spirit of Truth that shall guide men into all Truth.

If the Christ has not yet been born in you, let us help you to hasten His coming through your study of the lessons in our Correspondence School course. Your study will lead you step by step into a realization of your sonship to God, and your brotherhood with Jesus Christ. An inquiry directed to the Correspondence School Department, 917 Tracy, Kansas City, Missouri, will bring to you information about the course.

## Why "The Unity Viewpoint" Was Written

"A year's subscription to *Unity* magazine! It was nice of Jane to send it, but I don't understand what it is all about." This is why *The Unity Viewpoint* was written—to make it easy for new subscribers to understand the Unity teaching. This booklet, by Ernest C. Wilson, tells about denials and affirmations, meditation and the silence, spiritual healing and Bible interpretation, about Silent Unity and the Prosperity Bank. We are sending *The Unity Viewpoint* free to new adult subscribers for Unity periodicals.

## Help to Spread the Truth

December is an ideal month for joining the Help-One-A-Month club, because your first subscription may be sent as a Christmas gift. Why not enroll now and let *Unity* magazine be sent as your gift to some friend. The aim of the club is to introduce Truth into as many homes as possible, and members of the club send once a month to a friend a subscription to a Unity periodical.

## Truth Frees

"I was in prison, and ye came unto me." The Christmas season is an appropriate time for sending a loving thought to the unfortunate ones behind gray walls. The department of Silent-70 supplies free copies of "Lessons in Truth" and Unity periodicals to all prisoners who request them, and this work is supported by offerings from interested Unity readers. A letter from a prisoner tells of the good that is being accomplished.

*"This is my second prison term. Upon my first release from prison, somehow I had premonitions of returning, and was afraid, but now the more I read Unity, the more it gives me courage and faith in my ability to succeed in an honest capacity, and to be a son that my mother will be proud of."*

# Presented in Other Unity

## *"Giving's Lovely"*

Did you ever give away something that you especially prized in order to make another person happy? If so, you can imagine how glad Joan felt that she had decided to give Edith the brand-new paint box instead of the old one with some of the colors used up. Edith's pleasure in the gift brought to Joan a realization of the blessedness of giving. "Giving's lovely, Mother," she said afterward, "I feel richer and richer all the time." This lesson for boys and girls is brought out in the story, "So Many Toys!" in December *Wee Wisdom.*

## *Recharge Your Spiritual Battery*

In December *Christian Business,* Fred A. Barrow writes a very interesting article, entitled, "Gaining More Power." He likens man's spiritual power to the power in a storage battery. He says that, unless there is a fresh influx of power from God's inexhaustible store, man's spiritual battery will become weak and inefficient. He continues the analogy in a clever way, pointing out the conditions that must be met in order to gain more power.

## *A Priceless Heritage*

A small card yellowed with age! A card containing a bit of writing, almost indecipherable! This was the priceless heritage that a young man received from his grandfather. In the discovery of this card lay the

# Periodicals This Month

secret of his subsequent mastery of life, his fearlessness, his power, his Christlike character. An article entitled, "Silhouette," appearing in December *Unity Daily Word*, reveals the secret of the yellowed card.

## *A Big Idea for Christmas*

The founder and past president of the treasure-mappers' club was at home for the Christmas holidays when the big idea struck him. Why couldn't the treasure-mappers plan a Christmas for all Alameda instead of just themselves—a city-wide, coöperative Christmas? Eagerly he presented his plan to the boys, and unanimously they adopted it. Read "Christmas Manna," by Beatrice Pearl, in December *Youth*, and see how one boy's idea grew and grew until a whole town joined hands in putting on a never-to-be-forgotten Christmas celebration.

## *The Adventure of Life*

Life is a glorious adventure to the one who still retains the spirit of youth, and Lloyd C. Douglas says that a person retains his youth up to the very hour when he ceases to be in love with life, when he says of whatever benefits the world has to offer, "I have no pleasure in them." In his article, "The Golden Bowl," appearing in *Weekly Unity* this month, he tells the reader how to safeguard himself against a bitter, empty old age.

# DIRECTORY

## (*For Your Convenience*)

### ALABAMA

*Birmingham*—Unity Cen, 229½ N 18
*Mobile*—Unity Cen, 1315 Browne; Unity Study Class, 236 N Conception

### ARIZONA

*Phoenix*—Unity Cen, Westward Ho Hotel

### ARKANSAS

*Little Rock*—Unity Cen, 809 W 15th

### CALIFORNIA

*Alameda*—Home of Truth, 1300 Grand
*Bakersfield*—Unity Tr Cen; 1669½ Chester
*Berkeley*—Unity Cen, 1822 Milvia
*Burbank*—Ethel Orndorff, 216 Gregg bldg
*Fresno*—E Weisenberger, 105 N Van Ness
*Glendale*—Unity Cen, 109 A So Central
*Hollywood*—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee; Unity Study Class, 1645½ N Winona [Queen
*Inglewood*—Unity Truth Ministry, 426 E
*Ione*—Unity Circle
*Long Beach*—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
*Los Angeles*—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 640 S New Hampshire; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
*Modesto*—Unity Reading Rm, 1324 11th
*Napa*—Unity Cen, 938 Seminary
*Oakland*—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
*Pasadena*—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
*Pomona*—Meta Bk sh, 684 W 3d
*Redlands*—Leona Ballou, 906 Tribune
*Richmond*—Beulah W Tiller, 146 2d
*Sacramento*—Unity Cen, 921 10th
*San Bernardino*—Unity Cen, 2189 E St
*San Diego*—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
*San Francisco*—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
*San Jose*—Christian Assembly, 72 N 5th
*Santa Barbara*—Truth Cen, 277 E Arrelaga
*Santa Cruz*—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
*Santa Monica*—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean
*Santa Rosa*—Unity Cen, Masonic Temple
*Sebastopol*—Unity Cen, 501 Petaluma
*Sierra Madre*—Unity Cen, 270 W Central
*S Pasadena*—Unity Cen, 1141 Fremont
*Stockton*—Unity Cen, 822 N Center
*Van Nuys*—Unity Cen, 14424 Friar
*Whittier*—Unity Soc, 410 S Greenleaf

### COLORADO

*Colorado Springs*—Unity Cen, DeGraff bldg
*Denver*—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
*Pueblo*—Truth Cen, Congress Hotel

### CONNECTICUT

*Hartford*—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
*Stamford*—Unity Soc, 4 South

### DISTRICT OF COLUMBIA

*Washington*—Unity Soc, 1326 I, NW

### FLORIDA

*Daytona Beach*—Unity Cen, 22 S Hollyw'd
*Jacksonville*—Unity Cen, Seneca Hotel
*Lakeland*—Unity Cen, 321 S Mass
*Miami*—Unity Cen, Everglades Hotel
*Orlando*—Anna Nicholson, 417 Lake
*St Petersburg*—Unity Church, 646 5th Ave S
*Tampa*—First Unity Soc, 222 W Lafayette
*W Palm Beach*—Soc of Prac Chris, 412 N Olive

### GEORGIA

*Atlanta*—Open Door, Chamber of Commerce

### IDAHO

*Boise*—Unity Cen, 517 N 10th

### ILLINOIS

*Chicago*—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
*Peoria*—Unity College, 1821 Main
*Rockford*—Unity Cen, Stewart bldg
*Springfield*—Unity Cen, Mine Workers bldg

### INDIANA

*Indianapolis*—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

### IOWA

*Cedar Rapids*—Unity Cen, 728 4th Ave E
*Davenport*—Unity Cen, Whitaker bldg
*Des Moines*—Unity Cen, K P bldg
*Sioux City*—Unity Cen, Davidson bldg
*Waterloo*—Unity Cen, Lafayette bldg

### KANSAS

*Topeka*—Unity Cen, Jayhawk Hotel
*Wichita*—Truth Cen, 420 Riverview

### KENTUCKY

*Lexington*—Unity Cen, 581 W Main
*Louisville*—Truth Cen, 1322 S 4th; Unity Truth Cen, Ft Nelson Hotel

### LOUISIANA

*New Orleans*—Unity Soc, 2000 Carondelet
*Shreveport*—Unity Class, 1196 Louisiana

### MARYLAND

*Baltimore*—Mrs. Metcalfe, 2133 Maryland

### MASSACHUSETTS

*Boston*—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

### MICHIGAN

*Battle Creek*—Book Nook, 90 Highway
*Detroit*—Unity Cen, 5057 Woodward
*Flint*—Unity Cen, 114½ W Kearsley
*Grand Rapids*—Ida Bailey, 61 Sheldon
*Kalamazoo*—School of Chr, 209 W Dutton
*Muskegon*—Unity Cen, Occidental Hotel
*Royal Oak*—Unity Cen, 500 S Main

MINNESOTA

*Duluth*—Unity Cen, 215 W 2d
*Minneapolis*—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc, Plymouth bldg
*St Paul*—Unity Cen, Frontier bldg

MISSOURI

*Joplin*—Mrs Calvin, 511 Gray
*Kansas City*—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
*St Joseph*—Unity Cen, Empire Trust bldg
*St Louis*—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

*Bozeman*—Unity Cen, 301 S Black
*Helena*—Meta Cen, Unitarian Church bldg

NEBRASKA

*Lincoln*—Unity Soc, 1548 O st
*Omaha*—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

*Reno*—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

*Manchester*—Home of Truth, 153 Concord

NEW JERSEY

*Atlantic City*—Temple of Truth, Central Pier
*East Orange*—Unity, 19 Washington
*Haddonfield*—Carrie Steinmetz, 311 Washington
*Newark*—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
*Paterson*—Unity Truth Cen, 98 Broadway
*Plainfield*—Unity Cen, Babcock bldg

NEW MEXICO

*Albuquerque*—Unity Rdg Rm, 210 N 6th
*Raton*—May Schleifer, 321 N 4th

NEW YORK

*Brooklyn*—Unity Cen, 50 Livingston
*Buffalo*—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
*Jamaica, L. I.*—Unity Soc, 90-21 153d
*New Rochelle*—Unity Cen, 490 Main
*New York*—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
*Rochester*—Unity Cen, Seneca Hotel
*Schenectady*—Unity Soc, 1029 University
*Syracuse*—Carter, 155 E Onondaga

OHIO

*Akron*—Unity Cen, Pythian Temple
*Canton*—Unity Soc, Harris Arcade bldg
*Cincinnati*—Unity Cen, 26 E 6th; New Thought Temple, 1401 E McMillan
*Cleveland*—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
*Columbus*—Unity Cen, 80 W Starr
*Dayton*—Unity Cen, Dayton Industries bldg
*Hamilton*—Unity Temple, 117 Ross
*Marion*—New Thought Studies, 454 Summit
*Toledo*—Unity Cen, 404 W Bancroft
*Warren*—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

*Bartlesville*—Truth Cen, 209 Central Nat'l Bank
*Muskogee*—Unity Cen, 803 W Bdwy
*Oklahoma City*—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
*Okmulgee*—Mrs C F Wyvell, Okmulgee bldg
*Tulsa*—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

*Eugene*—Unity Cen, Miner bldg
*Portland*—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

*Coudersport*—D M Andrews, 107 S Main
*Erie*—Unity Cen, Reed Hotel
*Philadelphia*—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
*Pittsburgh*—Unity Cen, 435 Penn

TENNESSEE

*Chattanooga*—Unity Cen, James bldg
*Memphis*—Unity Cen, 148-50 Court
*Nashville*—Unity Cen, Tulane hotel

TEXAS

*Dallas*—Unity Cen, 1913½ Commerce
*El Paso*—Unity Temple, 305 E Franklin
*Ft Worth*—Unity Cen, Worth bldg
*Houston*—Unity Cen, New Majestic bldg
*San Antonio*—Unity Cen, Maverick bldg

UTAH

*Salt Lake City*—Unity Study Class, Cullen Hotel

WASHINGTON

*Seattle*—Seattle Cen, 1123 5th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
*Spokane*—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
*Tacoma*—Unity Cen, 932½ Bdwy
*Yakima*—Church of Truth, 2d and B sts; Meta Cen, Miller bldg

WISCONSIN

*Madison*—Unity Home of Truth, 1812 Van Hise
*Milwaukee*—Unity Cen, Commerce bldg

AUSTRALIA

*Adelaide*—New Thought Soc, Darling bldg; Divine Science Cen, 99 King William
*Brisbane*—Unity Cen, Albert House
*Perth*—Albert & Sons, 130 Murray
*Sydney*—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly
*Victoria*—New Thought Cen, 16 Station, Auburn

CANADA

*Calgary*—Unity Cen, 221a 8th ave W
*Edmonton*—Unity Cen, 10576 104th
*Montreal*—Unity Cen, 1419 Drummond
*Moose Jaw*—Unity Cen, 73 High W
*Ottawa*—New Era Cen, 279 Elgin
*Regina*—Unity Cen, Westman Chambers
*Saskatoon*—Unity Cen, Canada bldg
*Toronto*—Unity Cen, 765 A Yonge
*Vancouver*—Unity Church of Truth, 641 Granville
*Victoria*—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
*Winnipeg*—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

*Boscombe Hants*—E Quinion, 20 Gordon rd
*Cheshire*—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
*Liverpool*—Unity Cen, 125 Mt Pleasant
*London*—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

*Heilbronn am Neckar*—H A Hahn, Frankfurterstrasse 8

SOUTH AFRICA

*Fairview, Johannesburg*—Unity Bk Depot, 66 Grace

# *Christmas*

## For Father

*Christian Business* magazine, published monthly, contains fifty pages of stimulating ideas for Father. Its policy is one of coöperation among competitors, of service instead of selfishness, of faith in success rather than fear of failure. It shows how to put into business the element that makes for unfailing success. A year's subscription, $1.50.

Many of our books come in attractive, fabrikoid binding, making very desirable gifts. In this binding you can obtain *Lessons in Truth, Christian Healing, The Twelve Powers of Man, Creed of the Dauntless, Adventures in Prosperity, Lovingly in the Hands of the Father,* and *All Things Made New,* at $3 a copy, and *Miscellaneous Writings,* at $2.

The American Standard Version of the Nelson Teachers' Bible is a wonderful book to give for Christmas. The complete Bible helps, the clear, black type, the self-pronunciation feature, all add to the attractiveness of the book. Its size is 8½x 5⅝ inches. It comes in a special fabrikoid binding, and is priced at $4.50.

*Adventures in Prosperity,* by Ernest C. Wilson, is a book that will be greatly appreciated, because it deals with a subject that is of interest to every person, and is, in fact, the answer to a great need. It is a record of true experiences, most of them the author's own, and its language is frank and friendly. Cloth binding, price, $1; in fabrikoid, $3.

*Unity,* a magazine of 100 pages, teaches the principles of healing through faith. It points the way to successful living, the way of joy, peace, and plenty. In addition to articles by outstanding metaphysical writers, many regular helps are included each month. A subscription to *Unity* magazine brings joy the year round. Price, $1.50.

# *Suggestions*

## For Mother

*Unity Daily Word* puts the joy of living into the hearts of its readers, making it just the gift for Mother. It is a monthly magazine with a lesson for every day, each lesson beginning with a thought for meditation, and ending with a quotation from the Bible. Inspiring articles and poems add to its interest. Price of a year's subscription, $1.50.

*The Science of Food and Cookery* makes a delightful gift for one who seeks to serve well-balanced meals in the most palatable way. This book contains simple recipes for vegetarian cookery, suggestions for menus, corrective diets, and many additional helps on food and nutrition. This book is bound in attractive, durable green cloth; price, $2.50.

*Weekly Unity* meets the needs of a busy mother. Its articles are brief and forceful; they are friendly and practical. Among its regular departments are Lowell Fillmore's articles, "Things to be Remembered," and a page giving true instances of answered prayer. The International Sunday school lesson is also a feature. A year of *Weekly Unity*, $1.50.

*The Metaphysical Bible Dictionary* is one of the finest books that Unity has to offer, a delight to the earnest student of the Bible. A cyclopedia of Biblical names of persons and places, it gives definitions covering their spiritual and metaphysical significance. It contains more than seven hundred pages. In a beautiful fabrikoid binding; price, $10.

*All Things Made New*, by Frances W. Foulks, contains meditations for practical use. To give oneself fully to the beautiful thoughts embodied in these meditations is to find release from all that is confusing or distressing, and to find enrichment of soul, body, and mind. A wonderful gift book. In cloth, price, $1; in fabrikoid, $3.

## *For the Younger* Members of the Family

A gift that would bring joy to a child, not once only, but the whole year round, is a subscription to *Wee Wisdom*, the only Truth magazine for children. While *Wee Wisdom* seeks primarily to implant high ideals in the hearts of children, it is also delightfully entertaining and colorful. Price of a year's subscription, twelve issues, $1.50.

Unity's attractive books for children are character-building, and they make desirable gifts. They are, *Little Susie Sleep Ears, White Stockings and Other Tales, Aunt Joy's Nature Talks,* and *Wee Wisdom's Way,* at 75 cents each; *Love's Roses,* at 25 cents, and *Treasure Box,* at 50 cents.

Give to some boy or girl *Lessons for Young Students,* a booklet by Imelda Octavia Shanklin, that teaches Truth to youthful minds in a straightforward, appealing way. Price of the booklet, 35 cents.

Choose a colorful Unity motto for a young friend. They are listed as follows: *A Transcendent Treatment, Friendship, The Answer,* and *The Prayer of Faith,* at $1.50 each; *Greetings* and *Ten Commandments* (Truth version), at $1.25; *House Blessing* and *Power of an Idea,* at 75 cents each. At these prices, beautiful frames are included.

*Youth* magazine is for all youthful persons, regardless of their years. Delightful fiction is its outstanding feature, while its various regular departments bring help and inspiration month by month. Be sure to give some friend a subscription to *Youth* magazine. Price, $1.50 a year.

Unity School of Christianity
917 Tracy, Kansas City, Mo.

# GIFT SUGGESTIONS

## For Beginners

*Caroline Napier* ..... $.50
*Directions for Beginners* ..... .25
*Unity's Statement of Faith* ..... .10

## On Prosperity

*Spiritual Law in Business* ..... .25

## On the Silence

*Methods of Meditation* ..... .35
*The Silence* ..... .50

## Pertaining to the Home

*Child Unfoldment* ..... 1.00
*Truth in the Home* ..... .75

## Devotional

*Book of Silent Prayer* ..... .50
*New Testament, American Standard Edition* ..... .50
*Journey of Jesus* ..... 2.00
*When Ye Pray* ..... .50
*Unity Song Selections* ..... 1.00

## For the Advanced Student

*Inner Vision* ..... .50
*Selected Studies* ..... 1.50
*Talks on Truth* ..... .75

## The James Allen Booklets

*As a Man Thinketh* ..... .50
*Through the Gate of Good* ..... .35
*Morning and Evening Thoughts* .35
*Out from the Heart* ..... .50

## Inspirational

*Beginning Again* ..... .35
*Finding the Christ* ..... .25

# Say *"Merry Christmas"* With Unity Greeting Cards

Sending a Christmas card may be just a perfunctory affair, an act of habit, or it may convey a real expression of love and good wishes. The one who receives it is quick to sense the difference.

Let your cards express individuality. Choose for each friend a card that will fit his personality and his needs. Unity greeting cards will meet your requirements, because

*They are distinctive*
*They are artistic*
*They are varied*
*They express joy*
*They are inexpensive*

Both folder and card style are included in our assortment, which is put up in boxes of fifteen cards each, no two alike. The greetings on our cards are written by Unity workers. Price of a box, $1.

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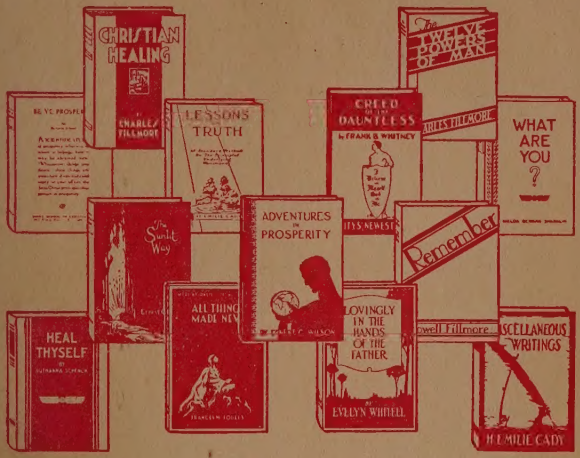
917 Tracy, Kansas City, Mo.




# Give Your Friend a Truth Book

A book is always appreciated, especially a Truth book, because it has a message that meets some particular need. Unity standard books deal with subjects of universal interest—health, happiness, and prosperity. There are thirteen in all, *Christian Healing* and *The Twelve Powers of Man,* by Charles Fillmore; *Lessons in Truth* and *Miscellaneous Writings,* by H. Emilie Cady; *Remember,* by Lowell Fillmore; *What Are You?,* by Imelda Octavia Shanklin; *The Sunlit Way* and *Adventures in Prosperity,* by Ernest C. Wilson; *Creed of the Dauntless,* by F. B. Whitney; *All Things Made New,* by Frances W. Foulks; *Heal Thyself* and *Be Ye Prospered,* by Ruthanna Schenck; *Lovingly in the Hands of the Father,* by Evelyn Whitell. Choose the ones that meet the individual needs of your friends. Price of these books, cloth bound, $1 each.

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Such would be a worthy gift to bring
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